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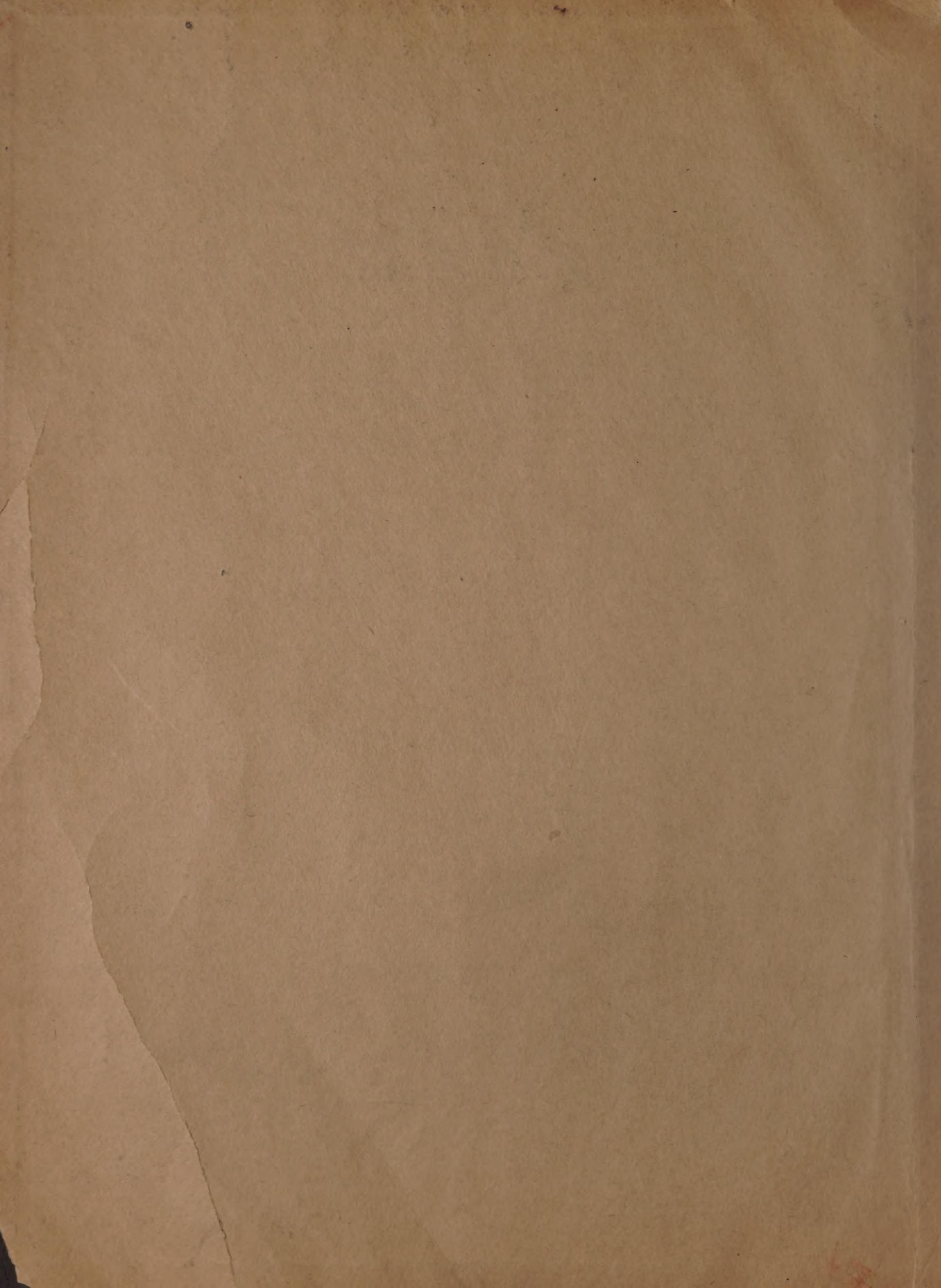


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The Jewish Advocate



Silber Jubilee

Edition of

THE JEWISH ADVOCATE



A Record of the Progress
of Our Community

Historic Aspect of New
England Jewry

By JOSEPH SHALOM SHUBOW

Edited by

ALEXANDER BRIN
and

JOSEPH G. BRIN

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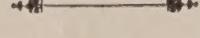
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Henry Gideon is the Director of Music in Temple Israel, Boston. He has acquired a considerable reputation as a lecturer on the Art of Listening to Music.

"Born and bred" in Kentucky, he taught in Louisville Boys' High School, then went to Harvard University for his academic degree, where he won his Master of Arts and the John Thornton Kirkland Fellowship for music study in Europe.

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THE JEWISH ADVOCATE

The Jewish Home Periodical—in English



Dedicated to Americanism and Judaism

Dedicated to Americanism and Judaism

Published Every Week in the Year by

The Jewish Advocate Publishing Company

ALEXANDER BRIN, Publisher and President

THURSDAY, MARCH 17, 1927

OFFICES OF THE JEWISH ADVOCATE:

BOSTON

251 Causeway Street Richmond 3790-3791-3792

SPRINGFIELD (Springfield Review)

1570 Main Street

HARTFORD (Connecticut Hebrew Record)

288 Trumbull Street

NEW YORK: 611 Broadway

(Member Jewish Telegraphic Agency and Boston Better Business Bureau)

Subscription Rate, \$3.00 a Year 10 Cents the Copy

JOSEPH G. BRIN, LL. M. Managing Editor

JOSEPH S. SHUBOW, A. M. Literary Editor

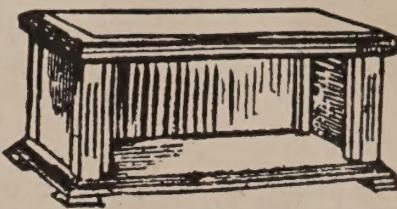
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The Jewish Advocate
May 27 1929

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(From Painting by Jacob Binder)

ALEXANDER BRIN

Publisher and owner of The Jewish Advocate, The
Springfield Review and Connecticut Hebrew Record

World's Foremost Jew Praises Advocate's "Excellent Work"

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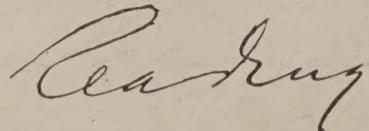
1st February 1927.

Dear Mr. Brin,

My congratulations on the Silver Jubilee of the "Jewish Advocate," which has done such excellent work during the last twenty-five years, and so much towards breaking down race prejudice, and interesting humanitarians generally in a question of world wide importance.

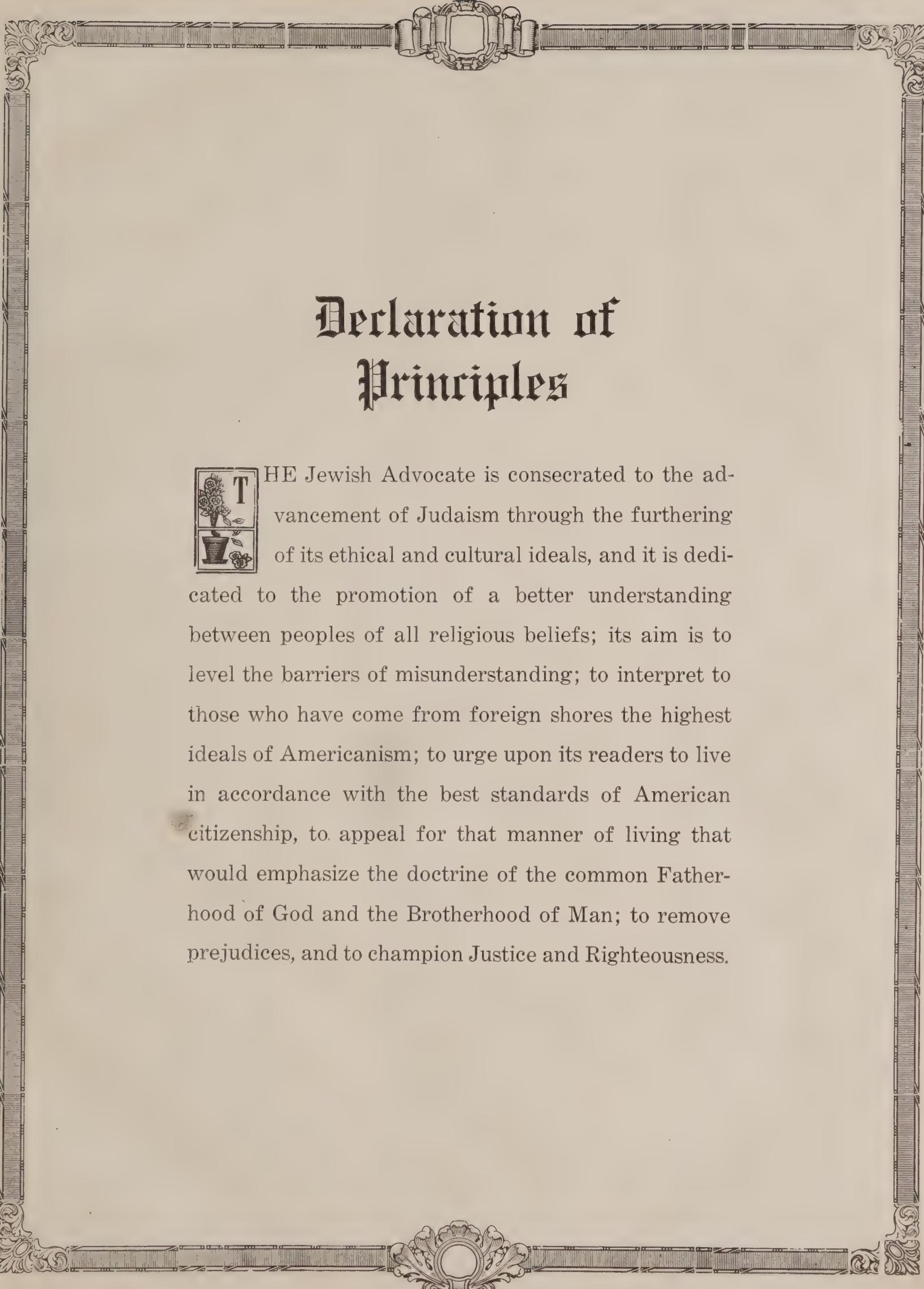
I feel that the mutual regard shown in your paper for mankind's rights has led, and will continue to lead to better understanding between Jew, and non-Jew.

Yours very truly,



Alexander Brin Esq.

EDITOR'S NOTE: Lord Reading (Sir Rufus Isaacs) was formerly Lord Chief Justice of England; Viceroy of India and Ambassador Extraordinary to the United States during the World War. He is also active in Jewish communal life.



Declaration of Principles



HE Jewish Advocate is consecrated to the advancement of Judaism through the furthering of its ethical and cultural ideals, and it is dedicated to the promotion of a better understanding between peoples of all religious beliefs; its aim is to level the barriers of misunderstanding; to interpret to those who have come from foreign shores the highest ideals of Americanism; to urge upon its readers to live in accordance with the best standards of American citizenship, to appeal for that manner of living that would emphasize the doctrine of the common Fatherhood of God and the Brotherhood of Man; to remove prejudices, and to champion Justice and Righteousness.

MEMBERS OF THE JEWISH ADVOCATE EDITORIAL AND MECHANICAL STAFFS

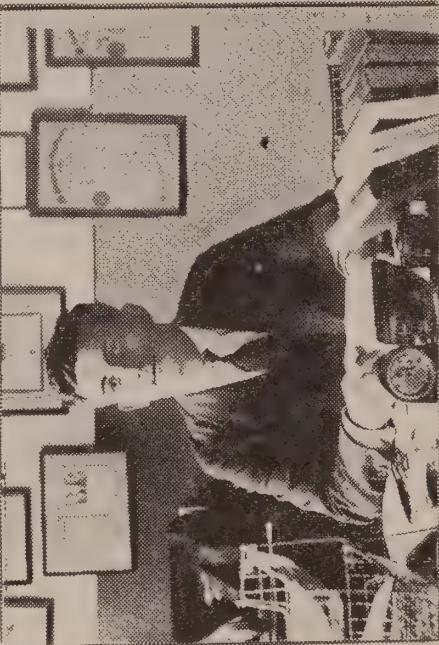
(See also page 162)



Left to right: Isaac S. Kibrick, Insurance Editor; Joseph G. Brin, Managing Editor; Julius Gottlieb, M. D., Health Editor; Max Henry Newman, Club Editor; Abraham Weisberg, Purchasing Agent; Charles H. Evans, Superintendent of Plant; Lina A. Stone, Auditor; Sarah Aronson, Circulation Department; Max Hurwitch, Advertising Department; Samuel Zibel, Advertising Department.



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Joseph G. Brin, Managing Editor
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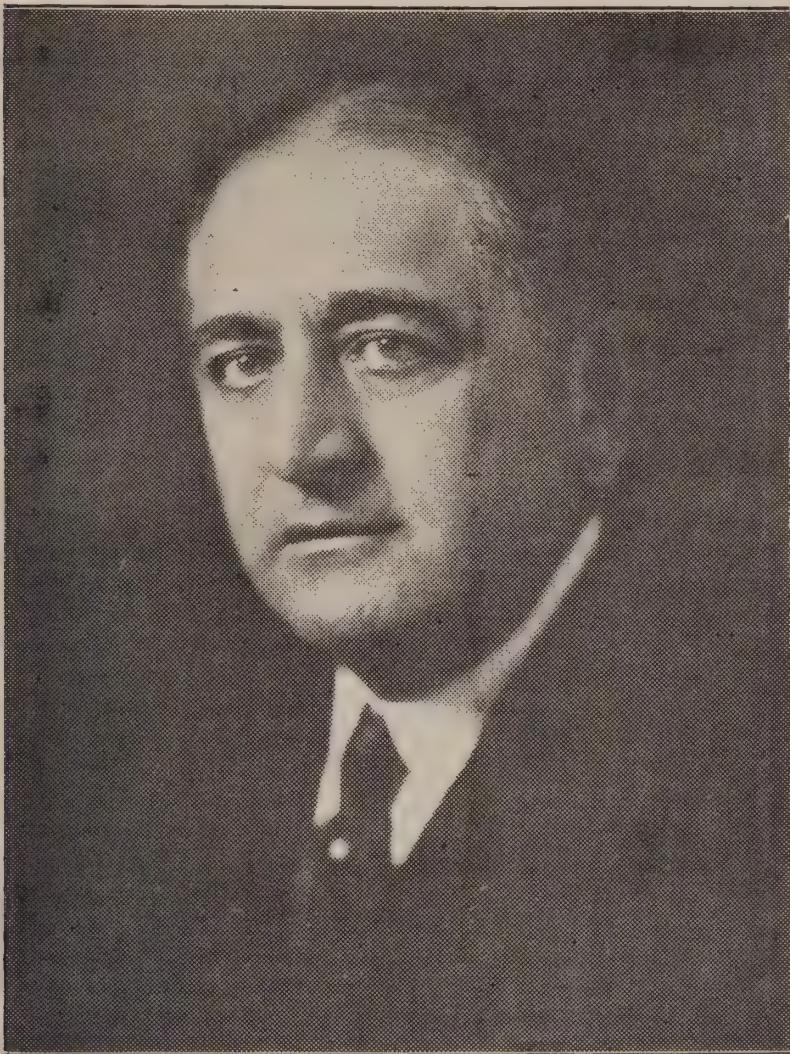


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Left to right (back row): C. Fiorenza, Press Room; Benjamin F. Robinson, Press Room; Louis Winn, Staff Photographer; Chester Mason, Press Room; Isidore Krasnor, Composing Room. Left to right (front row): Gordon J. Smith, Linotype Division; Charles Skolnick, Printing Department; Stanley E. Fitzpatrick, Superintendent of Linotype Division; Joseph S. Shubow, Literary Editor; Alex J. Whyman, College Editor; Mildred Diamond, Assistant Secretary to J. G. Brin; Myer Rossman, Staff Artist; Samuel C. Levine, Composing Room. —Photo by Winn

An Opinion Worthy of Careful Thought



ADOLPH S. OCHS

Adolph Ochs, publisher of the *New York Times*, says: "What is the universal opinion of a Jew who does not wish to be known as a Jew? That he is ashamed of his parentage; perhaps disowning his sisters and brothers; a deserter of his kith and kin. Does anyone respect such a person? What does he get out of life? Perhaps while basking in the hypocritical, sycophantic smiles of those who hold him in contempt, he may flatter himself that he has some of the joy of life; but if he has any intelligence and self respect, he must at times despise himself and feel akin to a man without a country. If his industry, intelligence and good luck have combined to give him higher ambitions and greater social distinction than prevail in his family and circle of friends, surely he proves himself the more worthy of his position if he does not disown his origin."

My dear Mr. Brin:

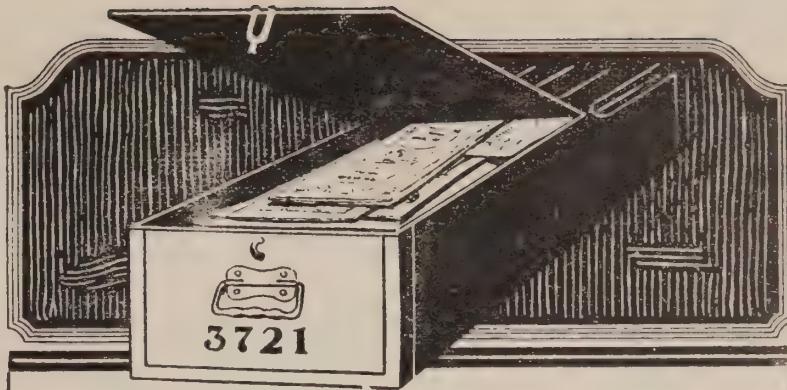
Congregation Mishkan Tefila joins me in offering you our congratulations and good wishes upon the twenty-fifth anniversary of The Jewish Advocate.

You can look back with pride, not only upon the growth of The Advocate during the past twenty-five years, but also upon the great service it has rendered to the Jewish people of New England during its existence. It is an instrument for good, and it has inspired the Jews of New England to new ideals and new efforts in Jewish life.

The Jews of New England have grown in strength and influence during the past quarter of a century. Great Jewish institutions have sprung up in all parts of New England, and The Advocate has been the guiding spirit in most of these endeavors.

Your personal efforts in Jewish communal life of New England are of historical records, and it is my hope and prayer that you and The Advocate continue in its great work, and grow from strength to strength.

M. MISHEL, President



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Jacob De Haas Points to the History-Making Endeavors of The Jewish Advocate

No New England Jewry Until Paper Began to Function--Attributes Homogeneity to Its Influence

By JACOB DE HAAS

WENTY-FIVE years ago there was no New England Jewry. Twenty-five years ago, if you will take the trouble to read through the article in the Jewish Encyclopedia written by Godfrey Morse, you will see that Boston Jewry was a comparatively small community. It was neither prosperous nor ambitious. Immigration and natural growth has produced numbers. The creation of a communal ambition, the welding together of the one hundred and fifty Jewries of New England into something of a personality, these achievements are the work of The Jewish Advocate. Circumstances aided and natural conditions have helped considerably. But as one who for twelve years saw it all from the inside, and for ten years has been looking at it from the outside, I still offer my ex-fellow New England Jews the garland—there is no better homogeneity among Jews than in New England.

Sumner, Bloomfield, Bromberg

The Jewish Advocate began in a very humble way. Boston was poor in Jewish institutions. Some one thought a very small eye clinic that served the poor should be developed into a Jewish hospital. The clinic, I think, had a name and Dr. Philip Sumner, who gave his service there, became enthusiastic. To raise money Leo J. Lyons advocated the establishment of a monthly—the Mount Sinai monthly. Meyer Bloomfield, who was directing the Civic Service House in Salem street, aided in the editorial work. If memory serves me, Edward J. Bromberg aided in getting the first ads. The first few numbers were prosperous. Then, instead of gaining funds for the hospital scheme, the publication began to cost money. A solution was sought. The answer was found in the publication of a weekly. The Advocate was born. I have a vague idea that it had another journalistic parent. Long ago I think someone had the courage to publish a Boston Jewish Chronicle. But from the Sinai Monthly to the Advocate at 6 Bea-



JACOB DE HAAS
Former Editor of The Jewish Advocate

con street, to the Jewish Advocate on Summer street, in the old Traveler Building is a clear and continuous line.

Kallen a Contributor

A very modest young woman, Reba Sumner, was the head and shoulders of the Advocate. Dr. Sumner financed it. Meyer Bloomfield provided editorials. Horace M. Kallen occasionally wrote some clever things in it under the signature of "Hirsh Meyer." An interesting Irish lawyer named O'Connor wrote for it, and Leo J. Lyons provided much of the news.

Advocate Y. M. H. A. Organ

Boston, if I am not mistaken, is the father of the Y. M. H. A. movement. It was born in the Ohabei

Shalom Congregation when the South End was Boston Jewry and Dwight street was a hub. That goes back to 1874. Three of the charter members survive—there may be more—George Moses, Leo J. Lyons and Edward J. Bromberg. The Y. M. H. A. prospered, died and was revived many times. Sometime after the Advocate got going Godfrey M. Hyams financed the re-establishment of the Y. M. H. A., at 39 E. Concord street. Sentiment, not practical understanding, dictated the location. It was a private house, furnished as a private club. Members, many members were enrolled. Then some one hit on the idea of making the Advocate the organ of the Y. M. H. A. That way it suddenly obtained a large circulation. But the Y. M. H. A. membership was

largely "dues-owing." Godfrey M. Hyams footed nearly all of the bills—no one objected; they rather welcomed him footing it all. The sufferer was Dr. Sumner.

First Boys' Camp

In 1906 I settled in Boston and lent a hand to the Advocate. The "Camp Log" of the Y. M. H. A. camp at Bournedale was among my first contributions to the Advocate. Let's take a little credit. That camp was the first real Jewish boys' camp in the United States. Some old timers still recall happy days spent under the pines on the sand dunes overlooking Great Herring Pond. Then I began to write editorials on Jewish topics.

"Meanderings of Malinsky"

I also began in the Advocate a causerie whereby hangs a tale. The word "meanderings" appealed to me. To make an alliterative title I deliberately invented the name "Malinsky." So the "Meanderings of Malinsky." In a light ironic vein I wrote of many Jewish matters. My character "Malinsky" began to take shape. He was a little fellow fond of his cigarette. He used to sit in the Public Gardens and meditate; he was a tailor; and his shop was not far from Boylston street. Fiction characters do grow. Malinsky talked many months. At that time the Jewish girls of Boston were indulging in a fad. Every wholesome Sarah became Sonia, Sonia became Sidonia and lots of young ladies added middle initials to their names reminding me of the celebrated race horse, "Maud S." I wrote a chaffing piece about it—Malinsky came home and found his daughter giving herself a "party name." Then the real thing happened. Sitting in the Advocate office one morning a little man with cigarette-stained fingers came in and with blazing eyes gave me his card. "M. Malinsky, Tailor." He had a daughter who had changed her name; he had worried about it. What the devil did I want to interfere in is private affairs. So died the "Meanderings of Malinsky."

(Continued on Page 132)

AMERICANISM

By RABBI EMANUEL J. JACK



AM most wonderfully created.
I am most beneficently blessed.
I am the product of the ages.
I am the embodiment of innumerable
divinely inspired ideals that have been suf-
fered and struggled for since the sun of creation.

I am spiritual heir to an Abraham, an Isaiah, a
Mohammed and other fearless preachers and teachers of
Justice, Love and Righteousness.

I am golden fruit of sacred seeds sown by all creeds.
I am the proud possessor of priceless privileges.

I possess what I possess through the tears and blood
spilt and shed by martyr and patriot of all times and
climes.

I am the trusted transmitter of treasured truths.

I am to prize and preserve them perpetually, pursue
and proclaim them persistently.

I am a mixture of manifold minds, the most abiding
of each race is part of me.

I am transfused with the passions of lovers of liberty,
fighters for freedom and helpers of humanity of every
century and every country.

I am, I believe, possessed of a blood richer and nobler
because of my spirit-kinship with a Moses, a Leonidas, a
Maccabeus, an Alfred, a Joan of Arc, a Luther, a William
of Orange, a Cromwell, a Roger Williams, a Pulaski, a
Patrick Henry, a Franklin, a Washington, a Jefferson, a
Bolivar, a Louis Kossuth, a Kosciusko, a Mazzini, a Garibaldi,
a Lincoln, a Carl Schurz, a Gambetta, a Roosevelt
a Wilson, and other such similar souled servants of past
and yet unborn generations.

I am called unto an unlimited service unto mankind.

I am sacredly bound by unnumbered doctrines and
duties.

I am measured by my manliness, and prompted to
prove others by theirs, regardless of religion, rank or
race; heedless of creed, class or color.

I am worthy of my heritage in proportion to how I
proceed to protect and promote it.

I am a powerful radio charged with the broadcasting
of brotherly love and toleration.

I am a unit of an almighty agency, the U. S. A.—The
United Service Association, the world's greatest organiza-
tion for the disseminating of love in place of hate,
bigness in place of bigotry, and peace in place of prejudice.

I am therefore anti-none of God's creatures but pro all
God's children.

I am doctor to countless beings that have gone before
and who have assigned their rights to you and you and
you, to whom I am obligated by unbreakable bonds of
gratitude.

I am part of a new experiment in a new world.

I am a chosen member of a blessed partnership be-
tween God and man. I am because of this distinctive and
distinguished relationship required to realize and recog-
nize my part and my place in this great God-appointed
partnership mission.

I am one of many with a marvelous past, a dutiful
present and a glorious future.

I am one of many with like aims, ambitions, and
aspirations, similar opportunities and obligations.

I am to understand that the hope and happiness of
humanity hang in a measure upon what I do or omit to do.

I am to strive sincerely and steadfastly to secure for
this God-serving, man-serving scheme a sure success.

I am to speak or seek nothing that may postpone or
prevent the possibility of perfect democracy and genuine
brotherhood.

I am to produce not even the slightest note discordant
in the human harmony destined to prevail from ocean to
ocean and from border to border throughout our liberty-
loving land.

I am to thank unceasingly the universal power that
has placed me here in this particular paradise.

I am ever to pray never to forget, even momentarily,
the high and lofty demands of duty devolving upon me
through such sublime selection and consecrated choice.

I AM EVERY AMERICAN.

ASK FOR IT BY NAME



Positively Different

Messages of Felicitation on Our Jubilee Were Received From the Following, Among Others:

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J. Weston Allen	Formerly Attorney-General of Massachusetts	Harry Levi	Rabbi, Temple Israel, Boston
Arthur I. Andrews	Professor, University of Maryland	Solomon Levitan	State Treasurer, Madison, Wisconsin
Gaspar G. Bacon	Massachusetts Senator	Adolph Lewisohn	Philanthropist
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Herman Bernstein	Editor, The Jewish Tribune	E. R. Mahoney	Managing Editor, Boston American
Alice Stone Blackwell	Feminist	Daniel L. Marsh	President, Boston University
Ernest Bloch	Artistic Director, San Francisco Conservatory of Music	Denis A. McCarthy	Poet
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Henry Jewett	The Repertory Theatre of Boston	Dr. Morris D. Waldman	Director, United Jewish Charities of Detroit
Jewish Anti-T. B. Association	Mrs. David M. Small, President	David I. Walsh	U. S. Senator, Massachusetts
David Starr Jordan	Stanford University, California	Dr. Frederic A. Washburn	Director, Massachusetts General Hospital
A. D. Kaplan	Editor, Intermountain Jewish News, Denver	Wellington Wells	President Massachusetts Senate
Miss Helen Keller	Author and Lecturer	Harold F. Wheeler	Managing Editor, Boston Traveler
William H. King	United States Senator from Utah	Louis Wiley	Business Manager, New York Times
		Allen H. Wood	President, Wood, Putnam & Wood Co., Advertising

How President Calvin Coolidge Has Expressed Himself on the Place of the Jew in America

WHATEVER their origin was as a people, the Jews have always come to us, eager to adapt themselves to our institutions, to thrive under the influence of liberty, to take their full part as citizens in building and sustaining the nation, and to bear their part in its defense; in order to make a contribution to the national life, fully worthy of the traditions they had inherited.

Every inheritance of the Jewish people, every teaching of their secular history and religious experience, draws them powerfully to the side of charity, liberty and progress. They have always been arrayed on this side, and we may be sure they will not desert it. In the advancing years, as those who come and go shall gaze upon this landmark, may it be a constant reminder of inspiring service that has been rendered to civilization by men and women of the Jewish faith.

May they recall the long array of those who have been eminent in statecraft, in science, in literature, in art, in the professions, in business, in finance, in philanthropy and in the spiritual life of the world. May they pause long enough to contemplate that the patriots who laid the foundation of this Republic drew their faith from the Bible. May they give due credit to the people among whom the Holy Scriptures came into being.



ONE of the dangers to America is that those who come here will break with their past. People need something to which they can tie. They need that obedience which is only born in reverence. The sentiment of reverence comes only from knowledge. There is room in our country for everything that is good; there is no restraint here save against evil. Those who come to our shores must bring what they have which is good with them, and never cease to cherish it. No person who is false to his own nationality can be true to America.

Teach the ancient landmarks to the youth of the Jewish race. Let them learn to venerate freedom by coming unto a knowledge of the truth. That learning and wisdom, which has been a sustaining influence to the Jewish race through all the centuries, must be preserved for the benefit of mankind. The youth of your people can associate themselves for no more patriotic purpose.

The address of President Calvin Coolidge, delivered at the cornerstone laying ceremonies of the Jewish Community Center of Washington, D. C., is the most remarkable tribute to the Jewish people in America expressed in a public document by any chief executive of the nation.

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and

THE JEWISH ADVOCATE

from

Mr. and Mrs. Albert A. Ginzberg

THE HISTORIC ASPECT OF NEW ENGLAND JEWRY

The First Jewish Settlement on American Soil or the Story of the Jewish Community of Newport, Rhode Island

Being An Account of the First Appearance of Jews in the Six New England States and a Description of the Gradual Development of the Several Important Jewish Communities in Those States; Also a Suggestion As to the Influence of Jewish Learning on the Early Puritans

By JOSEPH SHALOM SHUBOW, A. M.


HE four thousand years of our historic existence as a people abound in unusual episodes and notable events. The first half of this long period of national life is considerably veiled from reality; it is an era when fact and fancy, exact history and legendary tradition are closely interwoven, separated only with difficulty and uncertainty. The second half of our historic life as a national and religious entity, particularly after the Roman conquest in the year 70 of the Common Era, is actual, real, though legend is inevitably present as a sort of inseparable shadow of fact. And it is noteworthy that if we attempt briefly to characterize this latter period, the era of the great Exile, and if we wish to find the key to our historic development in the last nineteen centuries, we must gaze into this long night, occasionally illumined by great stars and rare external magnanimity, a darkness only in our own time receding before the approaching dawn, we must regard this era as a history of Jewish migrations, and it is further noteworthy that invariably the various migrations were caused by religious persecution. As a rule Jews abandoned or fled from the land of their adoption in pursuit of religious freedom, though there have been occasions when communities could trace their origin to purely economic reasons. But the quest for freedom of conscience and of worship must be considered as the "primum mobile," the original cause, of our phantom-like peregrinations over the earth. We may then be regarded as the Pilgrim Fathers "par excellence" of the last nineteen

centuries. Hence it is explicable why Jews should have been among the first to have fled to the New World shortly after its discovery.

Since, at the close of the fifteenth century, Jews were the victims of the vilest of instruments devised by the mind of man spiritually diseased, namely, the Spanish Inquisition, it is clear why the first Jews to tread on American soil and to seek shelter on these hospitable shores were of Spanish origin. Leaving out of consideration the debated question of the blood of Columbus or of the accepted Jewishness of some of his crew, the beginnings of American Jewish history are closely associated with the Iberian Peninsula. Dr. M. Kayserling, a noted authority on this early history, writes in this regard: "Where the history of the Jews in Spain ends, that of the Jews in America begins; the Inquisition is the last chapter of the confessors of Judaism on the Pyrenean Peninsula and its first chapter on the continent of the Western Hemisphere" (American Jewish Historical Society Publications, vol. II., p. 73).

Jews began to appear in the New World almost immediately after 1492, and they multiplied and prospered, so that the fires of the ghastly Inquisition were hurried across the Atlantic in the early part of the sixteenth century. However, not until the middle of the seventeenth century do Jews begin to appear in North America and it is to be expected that the first Jews to seek asylum in our own continent were those Jews who had at first lived happily in Brazil under the Dutch but were made to feel the paralyzing hand of the Inquisition when the Dutch

lost it. It was in September of the year 1654 when twenty-three Brazilian Jewish fugitives entered the port of New Amsterdam (later known as New York), in what has been aptly styled "The Jewish Mayflower," the good ship "Saint Catarina." The irate, wooden-legged Governor Stuyvesant refused them admission but he was overruled by the company that controlled the settlement and the Jews were allowed "to sail and to trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation" (Publications, vol. XIV., p. 38; quoted in address of Judge Mayer Sulzberger, at exercises held at Carnegie Hall, N. Y., in 1905, commemorating 250th anniversary of Jewish American settlement). We are happy to state that this trust we have kept honorably, as our neighbors throughout our American Jewish communities will attest.

According to Judge Daly, a pioneer in the investigations of early American Jewish history, the Jews were expelled from New Amsterdam, and together with a contingent of Jews from Curacao, settled in the very hospitable town of Newport, founded by Roger Williams, the apostle of religious freedom. Kohler, a prominent New York attorney and a thorough investigator in the field of Jewish beginnings in America, states that in 1658 fifteen Jewish families came from Holland to Newport, and he further maintains that there is no substantial evidence that the Jews were expelled by Stuyvesant from New York.

Thus we arrive at the beginnings

of Jewish history in North America which is synonymous with the commencement of Jewish history in New England. Though there may have appeared stray individuals in this region earlier than 1658, as is incontrovertibly demonstrated by Lee M. Friedman, a Boston attorney and another patient, tireless and skillful investigator (cf. vol. XXIII., p. 79), nevertheless, it is clear that the Newport community is the first Jewish settlement in New England.

This early chapter of American Jewish history is truly fascinating. Strangers appear in a new land and become a vital factor in the commercial development of a great American port of entry. It is interesting that Newport prosperity has been regarded as coterminous with the Jewish settlement. The Jews came and Newport prospered; the Jews went and Newport declined.

Kohler fittingly reminds us that when we speak of Newport we should not think of it as a society summer resort which it has become today, but rather as one of the principal ports of the American colonies until the war with Britain impoverished and exiled its traders. In colonial days it belonged in one class with New York, Boston, Philadelphia and Charleston. In fact, in the words of one writer: "He was thought a bold prophet who said then that New York might one day equal Newport" (quoted by Kohler, Publications, vol. VI., p. 62).

Among the fifteen families that arrived from Holland are mentioned Mordecai Campannall, Moses Packekoe, Levi and others, and according to Peterson's "History of Rhode Island" these fifteen

families "brought with them the first degrees of Masonry and worked them in the house of Campanall, and continued to do so, they and their successors, to the year 1742" (quoted by Kohler, *ibid.*). There is available evidence from several sources that these Jews were the first to introduce the Masonic Order into this country.

In 1694, it has been satisfactorily established, there arrived another group of Jewish pilgrims from the Dutch colony of Curacao. Also during the latter part of the seventeenth century there was a considerable commercial relationship between New York and Newport; hence it is believed some New Yorkers also settled in Newport, especially since Rhode Island held aloof from religious persecution and its settlers declared they cherished no law "for preventing any one from declaring by words, etc., their minds and understanding concerning the things and ways of God" (*ibid.*). It was the seal of Roger Williams' personality that was stamped on the growing colony of Rhode Island. His words are memorable: "I desire not that liberty to myself, which I would not freely and impartially weigh out to all the consciences of the world beside" (cited by Leon Huehner in address on occasion of unveiling memorial tablet in old Jewish Synagogue at Newport, Sept. 7, 1908). From his celebrated ship letter we further discern the liberalism and strong common sense that mark the attitude of Roger Williams toward religious freedom: "There goes many a ship to sea with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or a human combination or society. It hath fallen out sometimes that both papists and Protestants, Jews and Turks, may be embarked in one ship, upon which supposal I affirm, that all the liberty of conscience that ever I pleaded for, turns upon these two hinges; that none of the papists, Protestants, Jews or Turks be forced to come to the ship's prayer or worship, or compelled from their own particular prayers or worship, if they practice any" (quoted by Oscar Straus's "Life of Roger Williams," pp. 110, 111, and by Kohler, *Publications*, vol. VI., p. 65).

We must remember that it was also Roger Williams, while in London, who helped Oliver Cromwell look with favor upon Menasseh ben Israel's petition in 1655 for the readmission of the Jews to England after they had been expelled therefrom by the edict of Edward I. in 1290. The Jewish settlers thus found such genuine hospitality in this colony that Cotton Mather, ardent proponent of Puritanism, towards the end of the seventeenth century, termed Newport "the common receptacle of the convicts of Jerusalem and the outcasts of the land" ("Magnalia," Book 8,

p. 20, cited by Kohler, *ibid.*). Definite and official sanction to the settlement of Jews in Newport was declared by the General Assembly of Rhode Island in 1684, establishing the Jewish community on a recognized basis and thus explaining its rapid growth. The official document is significant and states: "Voted, in answer to the petition of Simon Medus, David Brown and associates, being Jews, presented to this Assembly, bearing date June the 24th, 1684, we declare that they may expect as good protection here as any stranger, being not of our nation, residing amongst us in his Majesty's Colony ought to have, being obedient to his Majesty's laws" (Bartlett's "Colonial Records of Rhode Island," vol. III., p. 160, quoted by Kohler, *ibid.*, p. 66).

A Jewish congregation is supposed to have been organized in Newport in 1658 when the Jewish settlement was first established, but there are no records of that period. Rev. A. M. Mendes made this statement in 1885 before the Rhode Island Historical Society. Though no synagogue was established until the eighteenth century, in 1677 a purchase of land was made for a Jewish cemetery of the community. In general the life of the early community was quiet and not at all distinguished by the wealth, energy and intelligence of the later period.

About the middle of the eighteenth century a new era dawned upon the settlement when there came to Newport several Jewish families fleeing from the Portuguese Inquisition. The Lopez, Rivera, Polock, Seixas, Levy, Hart, Hays and other families of this time are really responsible for making Newport an important commercial center. Jacob Rodriguez Rivera settled in Newport in 1745 and introduced there the manufacture of sperm oil and candles of which he then virtually held the American monopoly. Many have recounted the story of this singular success of those early families. Cozzens in 1863, a former Governor of Rhode Island, has eloquently spoken of this Jewish influence in developing the trade and commerce of Newport. The writers Curtis, Tuckerman, Mason, Dennison, Arnold and others have all expressed their admiration for the genius and sterling character of these merchant princes who made Newport a great trade Emporium before the American Revolution.

A man that merits special recognition among the powerful Jewish traders is Aaron Lopez, president of the Newport Synagogue built in 1763 after the arrival of Rabbi Jacob Touro. Judge Daly writes with appreciation of the services of Lopez: "The advantages of this important seaport were quickly comprehended by this sagacious merchant, and to him in a larger degree than to any one else was due the rapid com-

mercial development that followed, and which made Newport for a quarter of a century afterwards the formidable commercial rival of New York" (quoted by Kohler, *Publications*, vol. VI., p. 69, and by Huehner memorial address, 1908, p. 5). It is important to bear in mind that these Jews were not merely the capitalists who furnished the funds for the commerce but they were also decidedly instrumental in actually producing the new industries and what is very significant, in carrying on an international trade through members of their families or coreligionists in various foreign ports.

The Lopez family fled from the Portuguese Inquisition and the Rivera family from Spain and like many others were Marranos or secret Jews while in the Old World, and these families like others of the period were first naturalized in New York. The importance of naturalization for these foreigners is clear enough, for according to the Navigation Act aliens who traded in English colonies might suffer the penalty of forfeiting their vessel and goods. Though as a rule naturalization came as a matter of course, Aaron Lopez and Isaac Elizur were not granted the right in Newport but obtained it in Massachusetts. Writers point out that the Newport refusal was entirely out of harmony with the basic principles of Rhode Island and is even to be regarded as bad law. It has been suggested, however, by Arnold in his "History of Rhode Island" (vol. II., pp. 494-495, mentioned by Kohler) that refusal was really caused by the civil strife then existing between Chief Justice Ward and Governor Hopkins, who feared an increase in the voting population.

Moses Lopez was the first of the Lopez family to arrive at Newport and he came after 1740 when he was naturalized at New York. In 1750, by an act of the Newport Assembly, Moses Lopez was excused from the personal tax in recognition of his past and prospective services to Rhode Island as translator of documents from Spanish into English. Moses Lopez married Rebecca, the daughter of Abraham Rodriguez Rivera, who was also naturalized in New York in the same year with Moses Lopez. Jacob Rodriguez Rivera, the son of Abraham and the brother-in-law of Lopez, was naturalized also in New York in 1746 and by 1748 the whole family was in Newport. Moses Lopez received the right from the Rhode Island Assembly to manufacture potash for ten years because he had an improved way of production; this helped the prosperity of the whole family and of the community.

In 1752 Aaron Lopez, the famous half brother of Moses, arrived at Newport from Portugal with his family. In writing of Aaron Lopez, Judge Daly states: "At the breaking out of the American Revolution he was himself the owner

of thirty vessels engaged in European and West India trade and the whale fisheries, and was then and for some years previously looked upon as the most eminent and successful merchant in New England" (also cited by Kohler, p. 73, *ibid.*). His ships plied the seas also to the Falkland Islands and to Africa. Myer Pollock and others were vitally interested in the molasses trade with West India. The molasses was brought to Newport and there it was manufactured into rum and then exported into Africa on vessels which invariably returned with a cargo of slaves. It was Ezra Stiles, the fifth president of Yale, an admirable Christian gentleman and good scholar, who kept an elaborate diary, that says of Aaron Lopez that "for honor and extent of commerce he was probably surpassed by no merchant in America" (quoted by Heuhner, memorial address, p. 6).

The Jewish community of Newport was growing to important dimensions so that the historian Tuckerman states that at the time of the American Revolution in 1776, there were 1,175 Jews, more than 300 of whom regularly worshipped in the old synagogue. Particularly the services of Aaron Lopez drew the attention of the colony so that the Rhode Island Assembly appointed him one of a committee of three to formulate a petition to the King's Secretary of State for a recognition of Colonial rights to fish in Canadian waters.

Most of the Newport Jews embraced the cause of liberty and fought with the Colonies. This is clearly manifest from the fact that on the eve of the British occupation nearly all the Jews left their homes. It is recounted that the espousal of the American cause by Aaron Lopez nearly ruined his business because his vessels were sunk by the British. In general it is believed that the British predatory occupation of Newport during the Revolutionary War crippled that former trade-center beyond repair, and it is noteworthy that no less an authority than Judge Daly suggests that had Lopez survived the hard times and not been killed by accidental drowning, he would have restored his own fortune and aided materially in the revival of business of that city (see *Publications*, vol. II., Kohler, p. 101). An eloquent tribute pays him full honor (see *ibid.*, vol. VI., p. 75).

Those early American Jews were also patrons of learning and the arts as is discernible from Aaron Lopez's philanthropy in establishing Leicester Academy. Also Moses Lopez and Jacob Joseph helped found the Redwood Library.

Jacob Rodriguez Rivera, whose daughter became Aaron Lopez's second wife, introduced the sperm oil industry to America, whereby Newport became rich. His unquestioned integrity was ever lauded. A story is told of him

which depicts his unusual honesty. Kohler writes: "A few years after business reverses had compelled him to avail himself of the Insolvency Act, he called all his creditors together to a banquet and placed under the plate of each guest a check for the total amount due him, principal and interest . . . It is not surprising that conduct like this should have secured for him the designation 'the honest man'" (vol. II., Publications, p. 101). With the coming of the Revolutionary War, the Rivera, Lopez and Mendes families moved to Leicester. Other notable Newport families of that period were the Pollocks, the Harts and the Hays family. Isaac Hart died for his Toryism; Moses Michael Hays, a man of wealth and character, finally went to Boston with his two nephews, Abraham and Judah Touro, so that a delineation of their careers belongs to the history of the Jews of Boston.

Other significant Newport settlers of the Colonial period were Moses Alvarez, who died in 1766; Myers Benjamin, who died in the same year; Isaac Mendez Seixas, who died in 1780; Benjamin Levy and Mrs. Martha Moravia, who died in 1787. The Seixas family are worthy of particular notice, as N. Taylor Phillips points out (Publications, vol. IV., pp. 202, 203 ff.). Isaac Mendez Seixas arrived at Newport in 1765 and died there in 1780 and during that period gained an enviable reputation as a man of unquestioned business integrity and foresight. Moses Seixas was born in New York in 1704 and married Jochabed Levy of Newport. He was prominently identified with the business progress of Newport. In 1795 with a few other merchants he founded the Bank of Rhode Island where he served as cashier to the end. Until 1818 the bank was in his house and then the quarters were transferred to the corner of Thames street. It is of interest to learn that Mr. Seixas's home was at a later date occupied by Commodore Oliver H. Perry, the renowned hero of Lake Erie. The name of the Seixas family was honored like that of the Touros. Moses Seixas also played a prominent role in Rhode Island Masonry. He was one of the charter members and also the first master of St. John's Lodge No. 1 of the Free Masons of Newport. The lodge was chartered by the State Legislature in November, 1793. For many years he also served as grand master of the Grand Lodge of Rhode Island. When Washington visited Newport, Moses Seixas addressed to him a famous letter expressing the admiration of Newport Jewry for the first President's heroism and excellent administration, to which Washington replied with due dignity.

Another member of the Seixas family, Gershon, left New York to seek his retreat in Stratford, Conn., where he remained from

1776 to 1780, and then went to Philadelphia, where he served as a Hazan or reader of the Torah (N. Taylor Phillips, Publications, vol. IV., p. 205). This member of the Seixas family was a trustee of Columbia College 1787 to 1815, when he resigned. It was a unique distinction for a Jew to serve as a member of a board of trustees of an institution that was then pronouncedly Episcopalian. Benjamin Seixas was another son of Isaac Mendez Seixas and was born in Newport in 1747 and later, like many other scions of Newport families, went to New York. The Levy and Seixas families are considered among the leading Jewish names during the two centuries of American Jewish history. Their descendants are to be found in New York and Philadelphia. These families have been the witness of the unfolding of the fates of Newport and New York, or as Phillips records: "They have seen the city of Newport almost begin, rise and decay as the commercial center of the present United States; they have seen the city of New York and its congregation in the times when prayers were read in the frame house on 'The Slycke Steege' or 'Dirty Lane,' as Mill street was known in those days, almost fearful of the observation of their neighbors, grow into the present magnificent proportions" (Publications, vol. IV., p. 214).

Kohler indicates with due emphasis that the several Newport Jewish families had also resided in Portugal, the West Indies, New York, Boston, Leicester, Providence, Richmond, Wilmington, Savannah, Charleston, North Carolina and New Orleans and thus were an indispensable factor in the promotion of trade among the colonies. In fact in 1761 an intercolonial "trust" was formed, consisting chiefly of American Jewish merchants, fully described by George P. Mason as the United Company of Spermacetic Chandlers, in the "Magazine of New England History" (vol. II., pp. 165-9). Oscar S. Straus, then president of the American Jewish Historical Society, in an address before the first convention of the National Council of Jewish Women, held in New York November 15 to 19, 1896, also indicated the material significance of the early American Jewish settlers in developing New England trade: "The Jews driven out of Spain and Portugal were among the earlier settlers in South America, in Barbados, Brazil, Jamaica, and in other countries of that continent. The very first commerce developed by the Pilgrims and Puritans who came to settle the bleak New England shores, was with the very South American countries wherein were settled the refugees from the Iberian Peninsula, and it is now pretty evident that but for the mercantile skill of those settlers, enabling the New England colonists to trade off the product of

their soil, the settlement of New England and its prosperity would have been retarded surely half a century" (Publications, vol. VI., p. 6).

The inspiring element in the history of the Newport community is the fact that Gentiles can never tire extolling the sense of honesty and honor that guided those mercantile princes. Judge Daly writes: "They were in fact the chief persons of the place, for, besides Lopez and Rivera, there were many Jewish merchants there, men of wealth, cultivation, intelligence and enterprise, and the commercial prosperity which they contributed so materially to bring about was due not only to their remarkable capacity and industry, but to the confidence inspired by their scrupulous integrity and delicate sense of mercantile honor" (see Publications, vol. VI., p. 77; Kohler).

An interesting figure in the early Newport community, though not a worldly success, was Jacob Isaacs, whose chief aim in life was to convince Congress of the practicability and indispensability of his method of converting salt water into fresh water. It was early in the year 1791 when he presented to the House of Representatives a petition wherein he maintained: "that by various experiments, with considerable labor and expense he has discovered a method of converting salt waters into fresh in the proportion of eight parts out of ten, by a process so simple that it may be performed on board of vessels at sea by the common iron caboose, with small alterations, by the same fire, and in the same time which is used for cooking the ship's provisions and offers to convey to the government of the United States a faithful account of his art or secret to be used by or within the United States on their giving to him a reward suitable to the importance of the discovery, and in the opinion of the government adequate to his expences, and the time he has devoted to the bringing it into effect" (Jefferson MSS., Dept. of State, 4th Series, vol. I., p. 140; cited by Dr. Herbert Friedenwald, Publications, vol. II., p. 111).

The House turned the petition over to Thomas Jefferson, whom they knew well fitted for an understanding of such matters because of his scientific attainments. Jefferson designated a committee consisting of Dr. David Rittenhouse, Dr. Caspar Wiston and Dr. Hutchinson. Several experiments were made and the committee decided Isaacs' mixture was not necessary for it "produced no advantage, either in the process or result of distillation." But the brilliant Jefferson expressed his appreciation of Isaacs' work, though no money was appropriated by the Government.

Kohler calls attention to another reference to this salt-water chemist made by Mason: "Jacob Isaacs kept himself before the public through his untiring effort to get

on in the world. In 1772 he was insolvent and from that time we hear nothing from him until 1783, when he offered to have vessels built by the best workmen in Rhode Island or Massachusetts on reasonable terms, and at the same time he made it known that he was doing a general brokerage business. The year before he opened an insurance office but it seems to have been only on paper, for we hear nothing from it. At the time of Washington's visit to Newport, 1790, he brought himself again into notice by presenting the President with a bottle of water extracted from ocean water, so free from saline matter as to answer for all the common and culinary purposes of fountain or river water! The narrative goes on to state that the 'President was pleased to express himself highly satisfied therewith.' Isaacs was gathered to his fathers in 1798, at an advanced age" (see Kohler, Publications, vol. VI., pp. 77-78).

The Newport Jewish community having received more settlers after the Lisbon earthquake in 1755 was gradually becoming a settlement of considerable size. Rev. Isaac Touro arrived a few years later, and through his influence a synagogue was built in 1762 and dedicated the following year. Somewhat later there arrived in Newport Rabbi Hayyim Isaac Karigal who also served as reader. President Stiles of Yale enjoyed a firm friendship with him and studied Hebrew under his guidance. The community, it seemed, was safely established and firmly entrenched in the economic and spiritual structure of Newport and just before the Revolutionary War it numbered over two hundred families. The admirable spiritual record of that Jewish community is evident from a statement by Hunter who remarks as follows: "From a close examination of the records of our courts of justice, I find against no one of the Hebrew faith, nor in any tradition, an accusation or reproach" (cited by Huehner, memorial address, 1908, p. 6).

The War of the Revolution came on and dispersed most of the community, for the Jews here were known to be patriots in the main. Many of its members never returned and those that did were too few and powerless to help restore Newport to its days of commercial hegemony. It is worthy of note that in 1780 the General Assembly of Rhode Island met in the Newport Synagogue soon after the British evacuated the city.

A singular honor fell to the lot of the community when in 1790 as George Washington passed through Newport, Moses Seixas, in the name of the Newport Jews, wrote the following epistle to the first Executive of the young Republic:

"Sir: Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit, and to join

with our fellow-citizens in welcoming you to Newport.

"Deprived, as we have hitherto been, of invaluable rights of free citizens, we now—with a deep sense of gratitude to the Almighty Disposer of all events—behold a government erected by the majesty of the people, a government which gives no sanction to bigotry, deeming every one, of whatever nation, tongue or language, equal parts of the great governmental machine. This so ample and extensive Federal Union, whose base is philanthropy, mutual confidence and public virtue, we cannot but acknowledge to be the work of the great God, who rules the armies of the heavens and among the inhabitants of the earth, doing whatever deemeth to Him good.

"For all the blessings of civil and religious liberty which we enjoy under an equal and benign administration, we desire to send up thanks to the great Preserver of men, beseeching Him that the angel who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all the difficulties and dangers of this mortal life; and when, like Joshua, full of days and of honors, you are gathered to your fathers, may you be admitted into the heavenly paradise to partake of the water of life and the tree of immortality."

Washington, with characteristic benevolence and goodwill, made the following historic reply which shows his liberalism, magnanimity and also the biblical influence on the first President of the united colonies:

"The citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitations. All possess alike, liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

"May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good-will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid. May the Father of all mercies scatter light and not darkness in our paths and make us all in our several vocations useful here and, in His own due time, everlastingly happy."

En passant, it is worthy of mention that Newport was not the

only Jewish community to be honored by communicating with the President. We find also letters from Savannah, Philadelphia, New York and Richmond Jews, all of whom sent their blessings to Washington for his valiant deeds and righteous government; and all these correspondents were answered by the Chief Magistrate in a tone of gratitude and encouragement (see Publications, vol. III.).

Although Newport had at one time been very prominent as a trade center and distinguished as a terminus for religious pilgrims—more rabbis visited Newport than any other colony—after the Revolutionary War a definite decline set in so that there was soon lacking even the necessary "Minyan," ten Jews, to form a congregation. Many, including the Rivera, Lopez and Seixas families, settled in Leicester, Massachusetts. The distinguished historian of Leicester, Judge Emory Washburn, mentions these Jews with the highest regard: "Though differing from their neighbors in matters of religious faith, they won the confidence and esteem of all by their upright and honorable dealing, the kindness and courtesy of their intercourse and the liberality and public spirit which they evinced as citizens. Though without a place of worship here, they rigidly observed the rites and requirements of their own laws, keeping Saturday as holy time, but out of regard to the sentiments of the people among whom they were settled, carefully kept their stores closed from Friday until Monday morning of each week" (quoted by Huehner, memorial address, p. 8).

Though some Jews returned to Newport after the Revolution, the synagogue was finally closed down in 1791 and it remained under lock for nearly sixty years. Very few Jews lived in Newport during that period but the old memories among the old families were so strong that many of them requested that they be interred in the Old Jewish Cemetery purchased back in 1677 and harboring the mortal remains of the old community. There we find interred the Seixas, Levy, Hays, Rivera and Lopez families, and others. The Lopez "Matzevah" or gravestone still bears the noble tribute inscribed by that magnanimous Christian, President Stiles of Yale. There also lie at peace the Touro brothers. When Judah Touro was buried there on January 13, 1854, the Jews of that former emporium were but a memory. The city of the dead to this day remains a witness of a grandeur and magnificence of the former city of the living.

Longfellow strikes a tragic note when he chants lugubriously of this Jewish necropolis in his poem, "The Jewish Cemetery at Newport," which I reproduce here "in toto":

The Jewish Cemetery at Newport

By HENRY WADSWORTH LONGFELLOW

How strange it seems! These Hebrews in their graves.
Close by the street of this fair seaport town,
Silent beside the never-silent waves,
At rest in all this moving up and down!

The trees are white with dust, that o'er their sleep
Wave their broad curtains in the south-wind's breath,
While underneath these leafy tents they keep
The long, mysterious Exodus of Death.

And these sepulchral stones, so old and brown,
That pave with level flags their burial-place
Seem like the tablets of the Law, thrown down
And broken by Moses at the mountain's base.

The very names recorded here are strange,
Of foreign accent, and of different climes;
Alvares and Rivera interchange
With Abraham and Jacob of old times.

"Blessed be God! for He created Death!"
The mourners said, "and Death is rest and peace";
Then added, in the certainty of faith,
"And giveth Life that nevermore shall cease."

Closed are the portals of their Synagogue,
No Psalms of David now the silence break,
No Rabbi reads the ancient Decalogue
In the grand dialect the Prophets spake.

Gone are the living, but the dead remain,
And not neglected; for a hand unseen,
Scattering its bounty, like a summer rain,
Still keeps their graves and their remembrance green.

How came they here? What burst of Christian hate,
What persecution, merciless and blind,
Drove o'er the sea—that desert desolate—
These Ishmaels and Hagar of mankind?

They lived in narrow streets and lanes obscure,
Ghetto and Judenstrass, in mire and mire;
Taught in the school of patience to endure
The life of anguish and the death of fire.

All their lives long, with the unleavened bread
And bitter herbs of exile and its fears,
The wasting famine of the heart they fed,
And slaked its thirst with marah of their tears.

Anathema maranatha! was the cry
That rang from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked and jeered, and spurned by Christian feet.

Pride and humiliation hand in hand
Walked with them through the world where'er they went;
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

For in the background figures vague and vast
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming time.

And thus forever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a Legend of the Dead.

But ah! what once has been shall be no more!
The groaning earth in travail and in pain
Brings forth its races, but does not restore,
And the dead nations never rise again.

Here the poet was decidedly mistaken for we have never been a dead nation and the Newport community lives again, since in recent years Jews have again become residents of Newport. The synagogue was reopened in 1882. The Rev. Abraham Pereira Mendes was its spiritual leader until his death and later even additional congregations were formed. It is as if the old bustling residents had come to life again. The names of the residents of our time may not have a Spanish ring but they are decidedly and honorably Jewish, true chil-

dren of Israel nevertheless, who are duly inspired by the glory of their ancestors and like their precursors they have also fled from the fires and hates of religious persecution. Two centuries or more after the coming of "Saint Catarina" and the Jews are still refugees in quest of religious freedom. At a former date they fled from Spain's Inquisition, at a later date from Russia's tyranny. And in both cases the refugees and their descendants achieved prosperity and honor.

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J. W. REARDON
Associate Editor, Boston American

Now that the Silver Jubilee of The Jewish Advocate arrives, I must go back in memory to the Alexander Brin who appeared before me some years ago when I was City Editor of the Boston Evening American and demanded a job as a reporter.

This Brin told such a winning and convincing story that I gave him the job he sought.

I do not have to tell those who know that the job of a cub reporter is no "bed of roses." There are hard knocks and long hours and bitter disappointments. But this Brin survived them all. He practised perseverance, gave service, and guarded truth, so that when the call came to lead in a broader field, he was able to say, "I am here."

And now after some years in this broader field, we find that Brin is the successful publisher of The Jewish Advocate which has taken its place among the great journals of its kind in the United States.

Go on Mr. Brin and fulfill your mission to the end. Champion justice, stamp out misunderstanding and raise American ideals. That is your work. Be faithful unto that.

I know I made no mistake when I gave you your first chance.

I wish you the success you deserve.

HON. SOLOMON LEVITAN
Wisconsin State Treasurer

May I extend to you my heartfelt congratulations on the arrival of The Jewish Advocate to its twenty-fifth anniversary and its Silver Jubilee.

To my mind it has always been one of the leaders in the great work of strengthening the ideals of American citizenship among the people of our race in this country while at the same time helping to preserve the many fine things which are our racial heritage.

Your magazine has also done a great work in bringing about a better feeling between the many different people that make up our great Republic. You have helped to dissipate prejudice and to supplant it with human kindness, harmony and brotherly love.

I wish you many more years in increasing usefulness and trust that you will receive an increasing reward for the excellent service you are doing this country and your people.

1880-1927

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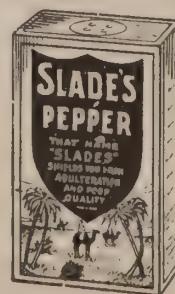
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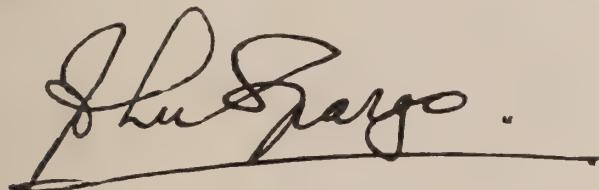
A Message From John Spargo

The approach of your Silver Jubilee prompts me to send a word of congratulation and greeting. The Jewish Advocate has richly earned the goodwill and the gratitude of Americans of every faith and creed, not of Jews alone. Indeed, when reading it I have often felt that its greatest service has been rendered to those of us who are Christians rather than to the people of your own faith. Perhaps it is truer to say that you have served Christian and Jew equally well.

The fine sincerity and courage with which you have maintained the great principles and traditions of Israel, united to equal sincerity and courage in maintaining the principles and traditions of American democracy command my grateful admiration and homage. You have kept the faith. You have neither recanted nor canted.

God bless you! May you go on for a century—at least—exemplifying loyalty to both Israel and America. *For the sake of America*, may you deepen and strengthen true Jewish consciousness. American citizenship can have no better foundation than that. You are eternally right in holding, as you do on every occasion, that the American Jew who is loyal to the ancient faith will never fail in loyalty and service to America.

Don't worry too much about the bigots and the purveyors of prejudice. The heart of America is sound and full of understanding.



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"Jews Are An Essential Part of America"

By GENERAL JOHN W. PERSHING
Commander of American Military Forces in the Great War

Jews are an essential part of America. As citizens among us they have always done their full part. When the time came to serve their country under arms no class of people served with more patriotism or with higher motives than the young Jews who volunteered or were drafted and who went overseas with our other young Americans. I well remember in my inspections of New York divisions seeing so many patriotic, well-disciplined, well-behaved young Jewish soldiers, whose commanders spoke of them in the highest terms.

During the war, there was no such thing as race or creed—they were forgotten. It is for generous Americans, of whatever religion, to aid the Jews of America in succoring their brethren overseas. The Jews of America have always been in the forefront of charitable works. There has never been an attempt to raise a large sum of money for public cause in which the Jews have not done more than their share. It is up to the Christians of America to show that they appreciate what the Jews have done in the past. It is not so much a question of giving as it is of showing the proper spirit. A spirit of goodwill is needed in America today.

ADOLPH LEWISOHN

I wish you continued success in your good work. It is very desirable that good literature regarding Jewish ideals and activities should be brought to the notice of the public.



SELECTING successful investments for customers requires a careful investigation of the vast number of issues offered each year.

We believe that a steady growth in both number of customers and volume of business transacted is the most positive assurance of our capability in the merchandising of sound, profitable securities.

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An Example of Interdenominational Friendship Worthy of Citing



We read with considerable interest an article by Rev. George Luther Cady in a recent issue of "The Congregationalist," entitled "Neither Jew Nor Gentile." Here the author describes a most pleasant relationship between Rabbi Rudolph I. Coffee of California and a Congregationalist minister, Rev. Robert E. Brown.

REV. G. L. CADY Briefly, the president of Rabbi Coffee's Congregation in Oakland opened the facilities of his Temple, office, etc., for the use of the First Congregational Church. Later on when the First Congregational Church of Oakland was built the Gentile Congregation was opened to the members of the Jewish Temple. Then Rev. Brown preached from the text, "How Sweet and Pleasant It Is for Brethren to Dwell Together in Unity."

Doctor Brown writes: "The First Church left Temple Sinai with an enlarged vision of its social relationships and with a profound conviction that our relations to Temple Sinai for these two years had left a wider and more beneficent spirit." We quote particularly from Rev. Cady's comment in the course of his narrative: "We are told that once a year a mob of those who believed themselves Christians parades the City of Mexico shouting 'Kill the Jews!' We face a heritage of thousands of years of constant education which we have carried on, teaching the youth that the Jews crucified Christ, and therefore their children not to the third and fourth generation, but even to the thirtieth and fortieth generation, should be hated. Hatred of the Jew in the name of Christ the Jew constitutes perhaps the bitterest betrayal of Christ which

Christendom knows. One can be in no doubt what Christ would say standing on the brink of that gulf. If Christianity had ever had a passion for winning the Jew to its faith, we have gone about it in a very illogical way. Strange to say, hating, ostracising, persecuting, and killing do not seem to have been wonderfully successful in convincing the Jew of the sweet reasonableness of our Christian faith! Perhaps we shall make better progress if for the time being we cease trying to make the Jew a Christian and put our best efforts into trying to make the Christian a Christian. Can we forget our inherited prejudices and theological differences and learn to live together as humans?"

Really, the only way to keep from liking people is to keep from knowing people—Coleridge said that, did he not?

"May You Continue"

HON. EMANUEL CELLER
Congressman from New York

President Coolidge repeated Lecky's thought that the foundations of American liberty were cemented with Hebraic mortar. New England, far better than any other part of the country, presents concrete and lasting evidences of Hebraic ideals of government and conception of liberty.

Your twenty-five years of striving to make known to the non-Jews of New England the imperishable debt to Judaism is commendable and I congratulate you upon your arrival at the twenty-fifth milestone of meritorious service. May you continue onward and prosper.

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"Valiant, Constructive Work"

EDITORIAL IN THE AMERICAN JEWISH WORLD
Minneapolis, Minn.

A QUARTER-CENTURY OF THE JEWISH ADVOCATE

Congratulations to our New England contemporary, The Jewish Advocate of Boston, on its Twenty-Fifth Anniversary. The Jewish Advocate occupies a unique position in the field of Jewish journalism in America. As mouth-piece of the populous Jewry of New England with its intense many-colored Jewish life and numerous institutions, it has done much valiant constructive work for Judaism in New England, and the calibre of its work has won it respect also in other quarters.

Unquestionably the growth and enrichment of Jewish life in that part of America of which Boston is capital and in which all of New England is included, owes much to the vision and the influence of The Jewish Advocate. This, after all, is the finest tribute that can be brought to a regional publication.

We wish our contemporary many years of continued usefulness.

By Cardinal Hayes

There are no racial frontiers this side of Eternity. On those who would pass the portals of Heaven is placed the condition that they love one another.

THE FUNDAMENTAL PRINCIPLE OF SUCCESSFUL INVESTING

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INVESTORS in every state of the United States and in 33 countries and territories abroad have put their money into Smith Bonds. The reason for their choice is the fundamental principle of successful investing—SAFETY.

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"A Patriotic Exponent"



BOSTON AMERICAN
E. R. MAHONEY, *Managing Editor*

Let me add my meed of praise and congratulations to the hundreds you are surely receiving on the Silver Jubilee of The Jewish Advocate.

The service of your journal to the social and civic interests of New England cannot be measured within the limits of a short note.

The broad Americanism of your platform holds The Jewish Advocate in its rightful place as a patriotic exponent of American ideals.

I shall always be pleased to hear of your progress and that of The Jewish Advocate.

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a wide experience of in-
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At No. 78, MAIN STREET,
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Have on hand, and are receiving daily from the manufacturers, a large assortment of

WATCHES, JEWELRY & FANCY GOODS,

Which will be sold on favorable terms, consisting in part of the following articles, viz.

WATCHES.

Gold and Silver, Anchor and Duplex, with 9 and 13 jewels, of superior finish and style.

Gold and Silver English Lever, from the most approved makers.

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An extensive assortment of English and Domestic manufacture, consisting of Cameo, Enamelled, Topaz and all Gold Pins, Diamond, Ruby, Topaz, Garnet, Enamelled, Chased and plain Gold Finger Rings. Gold Guard Chains, Fob Chains, Gold Pencils, Thimbles, Watch Keys, Lockets, Rings, and Pins (for Hair,) Gold Hair Pins, Head Ornaments, Gold Bracelets, Hair Bracelets, Gold Beads, &c.

WE ALSO MANUFACTURE,

In a superior style of Workmanship, Silver Tea Sets, Waiters, Pitchers, Flagons, Cups, Porringers, Table and Tea Spoons, Forks, Ladies, Sugar Tongs, Butter Knives, Fish Knives, Salt and Mustard Spoons, &c. &c.

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N. B....Fine WATCHES and CLOCKS, of every description, carefully repaired. JEWELRY made to order and repaired.

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Advertising 84 Years Ago

**Fac-Simile of Advertisement
Published in
the Charlestown Directory
of March, 1842**

A. Stowell & Co. Inc.
24 Winter St., Boston

**Jewelers and Clockmakers
for Over One Hundred Years**

"To Extend Influence"

SMITH COLLEGE
DR. W. A. NIELSON, President

I am glad to write you a line of congratulation on your Silver Jubilee, and to wish continued success for a publication conducted on principles that are so beneficial to the best interests of the country. I trust that the Advocate may have during the next twenty-five years such prosperity as will enable it to extend its admirable influence.

"A Bureau of Information"

LOUIS HURWITCH
Superintendent, Bureau of Education, Boston

I wish to extend to you my hearty congratulations on the Twenty-Fifth Anniversary of The Jewish Advocate. Since the inception of the Bureau of Jewish Education in 1917, The Jewish Advocate served continuously as a platform from which the Bureau was able to address Greater Boston Jewry regarding the multifarious problems of Jewish education.

Jewish life in this country is slowly but surely reaching a level of normalcy. As such, it needs its media of communication. The Jewish Advocate, during the years of its existence, has faithfully filled this need. It has always devoted much space to the legion of societies and organizations which run the whole gamut of Jewish interests. It thus became a Bureau of Information for the entire Jewish community, a service that is most valuable. In the storm and stress of the last decade,

when the American Jews were called upon for ever-growing exertions in behalf of their European brethren and of Palestine, the Advocate has acted as the clarion through which the call for service was successfully made.

No wonder, then, that it has grown so during this period, and has been able to overcome the many obstacles which in these days of high finance beset the newspaper which is not backed by the fortunes of magnates. Needless to say, the credit due to The Jewish Advocate is really the credit of its editors. It was through their personal exertions that the Advocate has achieved its present success.

May I join the host of your friends in wishing both you and the paper a long, prosperous and serviceable life.

Earned Universal Praise

JENNIE LOITMAN BARRON
Treasurer Boston School Committee

Mr. Barron and I want to send our sincere congratulations to you and your associates upon the remarkable growth and the worthy achievements of The Jewish Advocate during its quarter century of service. The progress it has made since you took charge of the paper has won for it, and for its efficient staff, the praise not only of the Jewish people, but also of the press and the leaders in non-Jewish fields.

You have our most sincere wishes for continued growth.

DR. FRANK CRANE

I congratulate you on the Silver Jubilee of your Advocate and feel sure you are doing much good.

Mission Wisely Chosen



HENRY T. CLAUS
Editor-in-Chief, Boston Transcript

I can well understand the satisfaction it must give you, on the occasion of the Twenty-Fifth Anniversary of The Jewish Advocate, to look back over the years and review the progress you have made. As newspapers go, a quarter of a century is not a long time, but, in your case at least, it has been long enough to establish the Advocate firmly in the confidence of the community and to permit it to perform a conspicuous and ever-expanding service on behalf of the American Jew in New England.

For my own part, I have noted, with a great deal of pleasure, your readiness to co-operate disinterestedly in every movement looking to a better understanding among the various elements which make up our population. Wisely you have conceived it your mission to dissipate prejudices, racial or religious, and you may well take to yourself substantial credit for the advance which has been made in that direction. I offer you birthday congratulations and wish you every success in the years to come.

Commends Our Efforts

General Pershing has paid tribute to the character of Jewish soldiers who fought in his armies, and I am certain that our admirals would pay similar tribute to the record of our Jewish citizens in the Navy.—DR. S. PARKES CADMAN.

CONGRESSMAN SAMUEL DICKSTEIN

Twenty-five years may not be a long time in the life of an individual and certainly does not entitle a newspaper to be considered ancient.

Your magazine has undertaken to become a leading journal of opinion of New England Jewry. Everything that pertains to the achievements of Jews find a responsive echo in the columns of your magazine.

For twenty-five years you have enabled Jewish residents of the New England States to receive first-hand information of the happenings of their brethren throughout the world. Your efforts should be commended. Your usefulness is unqualified.

May you continue for many years to shed the light and encouragement in your chosen field.

"Your year 'round kitchen garden"

What "SEALED FRESH" means

All "Rival" fruits and vegetables come direct to you from the fields. They are put up WHERE picked and WHEN picked, so that the delectable flavor of Rival Sealed Fresh Foods is the result of FRESHNESS, plus QUALITY; they are sealed immediately after the harvesting, and the rich, wholesome goodness is sealed in the container; the result: the choicest of clean, fresh foods for your health and enjoyment.

Rival Foods, Inc., Cambridge, Mass.

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A book of the best new and old Recipes, just from the press: "Your Year 'Round Kitchen Garden." Send for it NOW.

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There are 10,000 "Rival" Dealers in New England



Insist on
White House COFFEE

because *The Flavor is Roasted In!*

Don't accept a substitute! Ask your grocer for White House Coffee by name and enjoy its delicious "Roasted In" flavor!

A Story of a Happy Career



MR. AND MRS. SOLOMON HELPERN

Who recently celebrated their fifty-second wedding anniversary by donating "the Helpern Room" in the Beth Israel Hospital.

Vilna, the traditional home of many a Hebrew sage and thinker, within the last few centuries has also been noted for her sons who have gained renown in whatever endeavor they chose. It is now more than the proverbial three score and ten, 1854 to be exact, that Solomon Helpern first saw the light of day at this very historic center. His early days of childhood were very much like that of all youngsters of his immediate vicinity.

His parents, true and staunch members of a revered people, were convinced of the utmost importance of a Hebrew

education and it was primarily because of this vital and incalculable parental guidance that young Solomon was blessed with a thorough training in the traditions, ideals and precepts of our fathers. After this intensive period of study, the year 1874 marked his marriage.

Having attained manhood, Solomon was obsessed with the inspiring thought of devoting most of his time to the study of the Talmud. In fact, he felt, for the time being, that he had been destined for the noble career of a Rabbi. It was not long before his erudition and abilities became recognized as outstanding. As time wore on and within a brief period he was granted the religious sanction or Cabala, to serve as Schochet in his own community.

LEARNS ART OF GLOVE MAKING

In the early '80s of the nineteenth century, general accounts of life in America were gradually finding their way into Vilna and the rest of Russia. The oppressed Jews in Eastern Europe were reading with eagerness of the innumerable opportunities this great country afforded to all zealous and hard-working individuals. With the possibilities of advancement in life being very limited in Eastern Europe, especially for the oppressed and buffeted Jew, Solomon Helpern was convinced of the advisability of migrating to the welcoming shores of the New World. But before he embarked on this project, he at first resolved to master some trade of which he could make good use here and this happened to be the art of glove making. Here, too, he gained rapid progress; in fact his adroitness in this industry was so marked that the Russian Guild of Glove Makers gave him a certificate in 1883 for efficient and capable mastery of the trade.

ESTABLISHED 1798

THOUGH we have been in business since 1798, time evidently does not prevent our adjusting our wares to current tastes. Our new shop is the best evidence of that adjustment. It is also a nice compliment to your own taste in china and glass, for we stock only what you expect of us.



RICHARD **Briggs** INC.
AT 32 NEWBURY STREET

E. M. Hamlin & Co.

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Boston Stock Exchange
Chicago Stock Exchange



Philadelphia Stock Exchange
New York Cotton Exchange
Chicago Board of Trade

New York Coffee & Sugar Exchange, Inc.
The Rubber Exchange of New York, Inc.

Bankers Building, Boston

.Migrations to America

The following year he arrived at the open gates of the Cosmopolitan City of New York and according to his expressed wish he settled in Gloversville, New York, a vital center in the production of gloves, then and even to this day. This was about forty-two years ago when the members of the Jewish community there could be practically counted on one's fingers. Within the lapse of one half year his family joined him and then began one long period of fruitful endeavor, not only for himself and family but also for his community. Though extremely occupied with his daily tasks he sacrificed one day each week that he might the better serve his people at Gloversville in the capacity of Schochet, all without recompense. His sole reward was the pleasure in serving and with it came the appreciation and regard of the Jews of Gloversville.

The thorough Jewish training Solomon Helpern was fortunate to secure in his youth soon found a means of expression in his recognized organizing ability and it was primarily because of this executive leadership with which he was endowed that the first Jewish Synagogue was founded in Gloversville. To express their deep gratitude for his indefatigable work in their behalf the Jewish community honored him with the highest office at their command, the presidency of the Synagogue. There were there at that time more than two hundred Jewish families in Gloversville, indeed an enterprising community.

MOVES TO BOSTON

Being well aware of the necessity of educating his children and anxious to offer them the best opportunities, Solomon Helpern felt that Boston, the Athens of America, would grant his family the desired environment. Moving to Boston in 1897 he opened a small glove factory in La Grange Street. From then until 1911, only through tireless and unceasing labors, did Mr. Helpern succeed in establishing a rapidly growing concern. His son, Myron, who had meanwhile graduated from the Massachusetts Institute of Technology and had been previously employed as a chemist for the Massachusetts State Board of Health, joined him in 1911.

MOST VALUABLE CORNER IN BOSTON

Then followed a period of gradual and general expansion during which time a number of retail stores were opened. In 1913, Cornelius, a younger son, also joined his father's firm. The year 1915 saw the opening by The Touraine Glove Company of a store at the junction of Washington and Winter Streets, the busiest and most valuable spot in the city of Boston.

Under a determined and intelligent administration it was only a question of time before the concern would make its mark among its competitors. Prosperity was manifest. Increasing expansion continued apace in Boston and other large cities in New England.

CELEBRATE GOLDEN ANNIVERSARY

It was only recently that Mr. and Mrs. Solomon Helpern celebrated fifty-two years of a happily married life. This occasion was marked by their donating the "Helpern Room" to the Beth Israel Hospital.

Although Mr. Helpern has reached the ripe age of seventy-three years, he prides himself with the fact that every business day finds him active. His greatest pastime, however, is in the game of chess. He is considered an expert with the horsemen, kings and queen, and in Fulton County, New York, he is the avowed champion having won tournaments after tournaments.

Such is the story of a man who has through sheer determination, tireless efforts, possessing a benevolent spirit, a

pleasing personality and of course, a keen intelligence, gained a secure niche in the hall of fame of New England's national industries. Would that Boston and other cities could be blessed with men of his kind!

From An Author

BEN AMES WILLIAMS

Author of Books and Magazine Articles

Dear Mr. Brin:

All the goodwill in the world to you and the Advocate, always—and especially upon your Twenty-Fifth Anniversary. You have done remarkably well in the profession. I remember your arrival on the Boston "American," some years ago, and have followed your career closely. You have arrived at what you have justly earned by sheer persistence and ability—Success!

DR. J. J. GOLUB

Mount Sinai Hospital, New York

Every thinking American Jew joins you in celebrating your Silver Jubilee. The Jewish Advocate has been conspicuous in its fairness of attitude and constancy in justice in its support of matters vitally touching Jewish life. You therefore have an undisputed right to celebrate and celebrate well. The manner in which the Advocate handled important Jewish events—and there were many, particularly during the last twenty-five years—peculiarly fitted you to become the true organ of the Jews and Jewishness, in which happy position you are today, and should continue indefinitely.



The COFFEE that grew up with you

REMEMBER—years ago—when you used to go to the store for that delicious-smelling coffee?

To-day, sealed in a can of Chase & Sanborn Seal Brand Coffee, is that tantalizing aroma you remember from childhood. Thirty thousand better class grocers keep it for you wherever you live or go in this country.

Let's get acquainted all over again! Your dealer will introduce you to a 1, 2 or 3 pound can. Never sold in bulk.

Lovers of tea, too, will find a good friend in Chase & Sanborn Seal Brand Tea. It "wears well." Get it at your dealer's in the handy canister.

*Chase & Sanborn's
SEAL BRAND
COFFEE*

High Ideals

RT. REV. CHARLES L. SLATTERY
Episcopal Bishop Coadjutor of Massachusetts

I wish you much happiness upon the Silver Jubilee of The Jewish Advocate. I know for what high ideals your paper stands, and I hope it will continue to lead in a high type of American citizenship.



“Sterling Service”

DR. DANIEL L. MARSH
President, Boston University

A Silver Jubilee in itself is worthy of notice; but anything that has in it the powers to survive for twenty-five years will reach its Silver Jubilee. Therefore, I do not write this word of congratulation merely because you have a Silver Jubilee. I do write it, and I write it with enthusiasm, because of the sterling service you render. I have known organs to project themselves into a Golden Jubilee or even a Diamond Jubilee without ever having rendered service of any kind. But the avowed air of The Jewish Advocate to interpret the highest ideals of Americanism to foreigners new come to our shores; to exalt the best standards of American citizenship; to champion justice and righteousness—these are worthy aims. My brief acquaintance with The Jewish Advocate leads me to believe that you aim to something you expect to hit and not merely into the air. I congratulate you upon reaching your Silver Jubilee, and I wish for you the realization of all your highest ideals as you enter into the second quarter century of your existence.



“Tolerance Brotherhood”

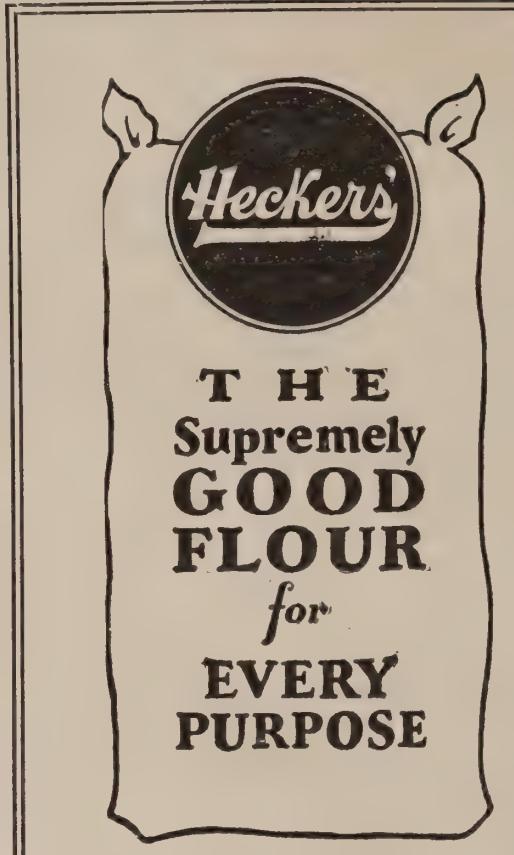
DAVID STARR JORDAN
Stanford University, California

I am glad to add my word in congratulation of The Jewish Advocate for its work in favor of tolerance, human brotherhood, and the valuation of the individual man by what he is and does, without regard to race, social status or religious adjustments. A wise and generous publication in a language we all understand, co-operating in every forward movement, should prove of usefulness to Jewish Americans and to their fellow-citizens alike.

DENIS A. McCARTHY, *Poet*

I am happy to express my appreciation of your paper. It seems in every way a worthy journalistic representative of the American spirit as manifested in the Jewish people.

It is faithful to its own religious beliefs but preaches no hatred for people of other creeds; and if week in and week out it lives up to the standard (as I believe it will), it makes me wish that other religious papers were as kindly in spirit. The influence of such a paper as this can not but be good on those who read it constantly.



88 Broad Street, Boston, Mass.
Hancock 9434

GREETINGS TO THE JEWISH ADVOCATE



LYONS & HERSHENSON
Chelsea - - - Mass.

“A Foremost Place”

JOSEPH B. GROSSMAN
Member of Massachusetts Legislature from Quincy

Accept my heartiest congratulations and good wishes for the continued success of The Jewish Advocate. It has taken a foremost place in the community, and is worthy of the highest praise for the high ideals of the paper, and the remarkable success it has achieved in its twenty-five years of service.

You and your associates are to be congratulated, particularly for its unusual growth since it has been under your management.

Necessary Cause

ERNEST BLOCH
Artistic Director, San Francisco Conservatory of Music

I can only congratulate you upon the cause you are serving and which is more necessary nowadays than ever.

New England Should Lead

ROSCOE POUND
Dean, Harvard Law School

My best wishes on the occasion of your Silver Jubilee. Judaism was one of the outstanding creative forces in the old world, and I doubt not it will achieve no less in our new world. New England Jewry ought to be among the leaders toward that achievement, and the program you announce suggests that it will be.

Furthering Americanism

GOVERNOR ALFRED E. SMITH
New York

I congratulate The Jewish Advocate on its Silver Jubilee. Such publications as the Advocate meet a distinct religious and cultural need. It is a vehicle for preaching the doctrine of the brotherhood of man and the Fatherhood of God and serves as an interpreter of Jewish and American ideals. In the work of promoting better understanding between Jew and Gentile and dissipating the prejudice based upon ignorance and bigotry, you are furthering Americanism in its best sense, for true democracy rests upon the sacredness of every human soul without regard to the accidental factor of his race, creed or origin. This attitude translated in American terms means providing an equal opportunity for the average man, woman and child to bring out the best that is in them.

May The Jewish Advocate grow from strength to strength in the good work it is doing.

“Superior Ability”

PROFESSOR BLISS PERRY
Harvard University

I never happened to read a copy of The Jewish Advocate without recognizing its superior intellectual ability and its high moral earnestness in discussing social and cultural questions. I congratulate you heartily upon your anniversary and wish you every measure of success in your important undertaking.

THE
Mason & Hamlin
Pianoforte

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Broadening Standard of Civilization

DR. NICHOLAS MURRAY BUTLER
President, Columbia University

It is a satisfaction to be able to give expression to congratulations to The Jewish Advocate on twenty-five years of effective leadership and service in its chosen field of endeavor. A publication of this type, printed in the English language and offering its support and co-operation to all the great progressive movements of our time, whether political, economic, social, intellectual or religious, is a source of real strength in the life of our people and an effective aid in raising and broadening the standard of our American civilization.

Carrying the Banner of Judaism

INDEPENDENT ORDER OF B'NAI B'RITH
ALFRED M. COHEN, President

In no formal fashion do I extend to you my heartiest congratulations on the rounding out of twenty-five years of The Jewish Advocate. In the quarter of a century of its existence great changes have taken place in American Jewry, and in all of them The Jewish Advocate has been in the front rank of those who have borne the flaming torch of enlightenment. Present-day conditions are not entirely ideal. What they might have been but for such influences as The Jewish Advocate, does not afford food for pleasant contemplation. The Jewish Advocate has ever before it the spirit of B'nai B'rith's motto, "Benevolence, Brotherly Love and Harmony." Its constant purpose has been to replace bigotry with brotherliness, strife with sweetness, passion with peace. It has carried aloft the banner of Judaism, and has done it in such way as to create better understanding between Jew and non-Jew. Better understanding is the need of our age. The Jewish Advocate is performing its share in this all important task. My prayer is that it may be given more power.

Harmony . . . Brotherly Love

IRMA L. LINDHEIM
President of Hadassah

Congratulations on your Silver Jubilee. I am glad to be among those to felicitate you on achieving a fine piece of journalism in The Jewish Advocate and on maintaining in its news and editorial columns the high standard of ideals which you have set for it.

I hope conditions will ever be favorable for the continuation of your work in disseminating through the printed word the ideas of harmony and brotherly love.

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of
THE JEWISH ADVOCATE



Mr. and Mrs. Samuel C. Feuerstein
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Brookline, Mass.

A Reconstructive Force



HENRY MOSKOWITZ, *Chairman*

ORT RECONSTRUCTION FUND

It is peculiarly appropriate that The Jewish Advocate started as a publication principally in the interests of the Welfare of the New England Jew in particular and the American Jew in general, should celebrate its Silver Jubilee.

The history of New England is intimately linked with Hebraic ideals. In no section of the country is it easier to connect the finest conceptions of Americanism with the spiritual ideals of the Old Testament and the Hebrew Prophets. For twenty-five years The Jewish Advocate has served the cause of true Americanism by interpreting those ideals to the Jews of New England and the whole country.

At this time I desire to acknowledge with appreciation the response which The Jewish Advocate has always given to the cause of reconstructing the shattered lives of our kinsmen in Eastern Europe. In my capacity as Chairman of the National Executive Committee of the Ort Reconstruction Fund, I frequently appealed to The Jewish Advocate for support which it liberally gave.

May your Journal grow from strength to strength and continue to be the exemplar of the best ideals of the Jewish faith and American principles.

“ . . . A Fine Example”

HON. FRANK G. ALLEN
Lieutenant-Governor of Massachusetts

The Silver Jubilee Anniversary which The Jewish Advocate is about to celebrate is an occasion which I cannot allow to pass without offering my hearty congratulations. At the same time I would like to express my cordial appreciation for the service which your excellent paper has rendered to this community and to the Commonwealth at large.

The Jewish Advocate is a fine example of what a class publication should be. Published as it is in the English language and ably edited, it has during the past twenty-five years wielded a great influence in advancing the cause of good citizenship and American ideals.

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BOSTON SUNDAY ADVERTISER
EDGAR D. SHAW, *Publisher*



DR. WILLIS J. ABBOT

Your past performances give guarantee that this edition will be highly creditable to you, and of permanent worth to its readers.

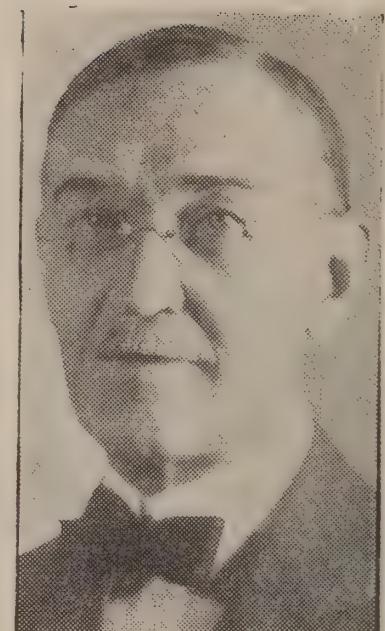
May I take this occasion to extend my congratulations and best wishes, and at the same time to compliment you on your sound development of the Advocate to its present important position in its field.

Deserves Hearty Commendation

THE CHRISTIAN SCIENCE MONITOR
WILLIS J. ABBOT, *Editor*

I think that The Jewish Advocate is entitled to the hearty congratulations of journalists in New England particularly upon its Twenty-Fifth Anniversary, the attainment of which proves that it has served a real need.

A publication, such as yours, having for its purpose the development of all that is best in the religious and cultural thought of its field, and co-operation with all laudable and worthy movements for the advancement of good citizenship and American ideals, deserves the hearty commendation of all.



EDGAR D. SHAW

THE Silver Jubilee of The Jewish Advocate should serve as a Jubilee for New England Jewry. It should awaken increased interest in every worthwhile Jewish Endeavor.

THE JEWISH ADVOCATE is to be congratulated on reaching twenty-five years of successful devotion to the interests of New England Jewry. Our hearty wishes for continued prosperity.

MR. AND MRS. ARCHIBALD SILVERMAN
Providence, Rhode Island

BUSY MEN

appreciate the relief afforded by depositing their securities in our Trust Department, thereby freeing themselves from the tedious details of cutting coupons, making up income tax returns, etc., at the same time retaining complete personal control over the larger problems of investment. This plan enables the business man to direct his faculties entirely to the development of his own enterprises.

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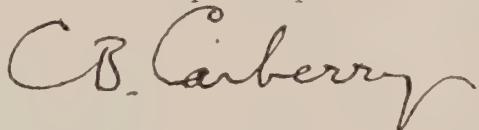
C. B. CARBERRY
Managing Editor, The Boston Post

The Post has watched with great interest the rise of The Jewish Advocate to a position of great power in the community.

It has been successful because it has deserved success. It has not alone been a sturdy champion of Judaism, but has lent its great influence toward a better understanding between people of all religious beliefs. It has preached a continuous message of Americanism and brought home to its readers the value of American citizenship and American ideals.

The Jewish Advocate has always been in the forefront of such public benefactions as the Red Cross, the Near East Relief, Christmas Funds, Hospital Campaigns, etc.

The Jewish Advocate, under the very able direction of Alexander Brin, whose reputation in the newspaper world is very high, continues to fill an important position in New England life.

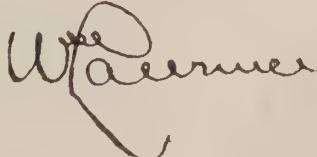


A Helpful Agency

RT. REV. WILLIAM LAWRENCE
Episcopal Bishop of Massachusetts

Every agency which tends to incorporate the people of various races and traditions with the Body of American people is helpful to the Nation.

This, I understand, is the purpose of your paper.



"In Keeping With American Traditions"

JAMES J. PHELAN
(Boston)
Banker, Philanthropist, Leading Catholic Layman

It is a pleasure to extend to you and to The Jewish Advocate my heartiest congratulations upon the observance of its Twenty-Fifth Anniversary. All publications of the type of The Jewish Advocate printed in English, co-operating with every worth while movement—citizenship, American ideals, relief, etc., tending to dissipate prejudice and supplanting it by harmony and brotherly love is in keeping with American traditions.

Conducted On a High Plane

U. S. SENATOR GILLETT

It has come to my attention that The Jewish Advocate is about to celebrate its Twenty-Fifth Anniversary, and I do not feel that I can let the occasion pass without a word of congratulation. The Advocate has always been conducted upon such a high plane and has done such good work among its readers in promoting American ideals and worthy relief enterprises that I am sure you can look back on your twenty-five years of service with pride and satisfaction, and with the assurance that the years to come will provide an ever-expanding field of usefulness.

"Love is the Greatest Force in the World"

A Message From
HELEN A. KELLER

Deaf and Blind Since Age of Nineteen Months As Result of Illness; College Graduate (A. B., Radcliffe), Author, Lecturer and Teacher, Whose Optimism and Courage Are International By-Words.

93 Seminole Avenue, Forest Hills, L. I., N. Y.

January 1, 1927.

Dear Mr. Brin:

I am very happy indeed to send my word of greeting and appreciation to The Jewish Advocate on the occasion of its Silver Jubilee. I am whole-heartedly in sympathy with the efforts of the Advocate to promote a better understanding between Jews and Gentiles. All my life I have believed that love is the greatest force in the world, and in my humble way I have tried to foster kindness and comradeship, and I have been gladdened by the Advocate's zealous championship of peace and good-will among men.

All through the ages some men have striven, toiled and suffered that all might live in peace, keep for themselves the fruits of their labor and enjoy the sweet satisfaction of life. These desires are rooted fathoms deep in the heart of man, even as the child is hidden in the mother's breast. They are in all his dreams. He has wrought their image into the work of his hands. They are enshrined in his thought of God. They are part of all he worships. On the altar of his spirit they glow like holy fire unquenchable. Any order of society that ignores these desires is doomed. A day is ever struggling forward—a day will surely arrive when these longings will be fulfilled. Whoever works to hasten the coming of that day is a friend of humanity.

For a quarter of a century The Jewish Advocate has been an unfaltering standard-bearer of friendship to all men. In the spirit of the prophets of Israel it has proclaimed the Fatherhood of God and the Brotherhood of Man. With the eloquence of a Micah it has maintained that the welfare of the nation ultimately depends on the righteousness of the citizen, and that power and dominion are a violation of the Decalogue. Year by year it is creating a firm and living faith in world peace. With courage it answers the unbelievers and scoffers, as Magellan answered the arguments of the Church that the earth was flat with "I know that the earth is round because I have seen the shadow on the moon, and I have more faith in a shadow than in the Church." We who believe look into our own minds and see imaged there the wish to have all unjust and unnecessary discriminations abolished, and the inhabitants of every land equal in liberty. We know that co-operation and brotherhood and "the forgiveness of millions toward millions" are the shadow of God upon the earth, and we have more faith in that benevolent shadow than in all the armies and navies of the world. The Kingdom of God is not without us, it is within us—a perpetual urge towards the light.

It seems to me, the Advocate is peculiarly fitted by the diversified experience of the Jewish race to pour into world problems clarified thought and tried counsel. For was not the Jew chosen of God to be a transmitter of the Sacred Spirit that changes clay into men and men into saviors?

With all best wishes for the continued success of the Advocate, and with warm personal greetings to yourself, I am

Sincerely yours,

(Signed) HELEN KELLER.

SALUTATORY

(Reprinted from *The Jewish Advocate* of August 18, 1916)

In the twentieth century, people as a rule little lend their ears to promises. They prefer to see them brought into effect. We all in a certain sense "come from Missouri." We want to see things done now, and plan further for the future.

Preferring rather to be judged by achievements, we cannot refrain from briefly outlining the future policy of *The Advocate*.

Our central aim will be to mould *The Advocate's* policy so that it will be altogether consistent with the communal interests of all the elements comprising our Jewish community; so that *The Advocate* may be counted and relied upon as an accurate recorder of all vital Jewish events and movements; so that it will be in every conceivable and appreciable sense the paper of all New England Jewry and so that its policy shall neither be narrowed nor swayed by so-called "influentials."

Our endeavors and efforts will be employed and exerted solely to this end: that the progress of the Jewish community shall be fairly measured and commented upon without prejudice and without involving the personal equation. *The Advocate* will have its own editorial opinions, sometimes right and sometimes, perhaps, wrong, but its news columns, so far as humanly possible, will be kept absolutely free from bias of any kind.

As an independent, fearless, unbiased, uncontrolled and non-partisan "vox-populi," presenting always American and Jewish problems in their true light and serving the people with devotion, sympathy and love, *The Advocate* will stand as a representative of the worthy Jew whenever he is assailed, or wherever a spokesman is needed, thus eventually becoming not only a mighty power in the community, but also gradually developing into a vital and constructive force in American Jewry.

Our re-organization, coming at a time when the social consciousness of the country is alive as never before, shall be on a basis of the interests of the entire Jewish community, as a compound and vital element of the larger community of America. Nothing less would justify us in the field of broader usefulness attempted.

The co-operation of our readers, old and new, will not only aid us to feel that our efforts are being appreciated, but will also cause the makers of this paper constantly to labor with the happy knowledge that *The Advocate* is contributing its small part to the development of a community which we hope to see, in the not distant future, as one of the greatest Jewish centers in America.

With our aim to serve the Jewish community,

We are, faithfully yours,

THE JEWISH ADVOCATE PUBLISHING COMPANY

Alexander Brin

President.

Appreciative Acrostic

*The story of achievement—that is yours to tell,
Hardships readily overcome, your success does spell!
Every friend of the Advocate is a friend of the Brins as well;*

F O R —

*Jewish—not only in name, but in deed and thought,
Ever ready to express an honest opinion—not to be bought!
When stricken Jewry needs a friend or sponsor,
In every instance The Jewish Advocate does answer!
Service the Keynote—service without stint or measure,
Honest satisfaction as reward your editors must treasure!*

*Admirers—scores of them—at this time tributes do send,
Doing their utmost by word and plaudit to lend
Various aspects to this occasion so rare,
On this Twenty-Fifth Anniversary of a paper so fair!
Congratulations—yes, indeed, you deserve all you'll get,
Also hopes and prayers that you'll become better yet
Than you yourselves ever dreamed—such heights you'll attain
Eventually—twenty-five years hence—I'll write you again!*

—MRS. ARCHIBALD SILVERMAN

Providence, R. I., February 3, 1927.

A. B. SEE
ELECTRIC
ELEVATORS

Congratulations and Best Wishes

WE are proud of your accomplishments, Jewish Advocate, and are happy to extend our felicitations on your Silver Anniversary.

MAY you go on in your upward trend toward future success. Your mission is well served and deserving of encouragement.

Mr. and Mrs.
J. Y. Schooner

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To serve our customers, keeping in mind the confidence they place in us for quality and honesty.
To continue this policy which has been instrumental in the growth of M. Brown & Sons.

Strengthens Citizenship

AMERICAN RED CROSS
DOUGLAS GRIESEMER, *Director of Public Information*

As interpreter of all progressive movements in the United States to the Jews of New England and as interpreter of the several interests of the Jews of New England to the United States, The Jewish Advocate during twenty-five years has served an admirable purpose. On the occasion of its Silver Jubilee I cannot resist writing a word or two of congratulation on its achievements. It gives me peculiar pleasure to do so for the American Red Cross knows no distinction of race and has but one motive—the Service of Humanity.

Newspapers of the type of The Jewish Advocate leaven our national life by promoting the good of the whole country among the various classes making it up. The use of our common language as a medium for communication seems to me to assist in this excellent aim. It allows us to see what the Jewish race is thinking of our several social and cultural interests and to note how it is taking part in them.

Barriers are thus broken down, for to understand one another's thought on matters of most moment to our nation is to appreciate it.

Co-operation such as The Jewish Advocate's may indeed be counted a desirable factor in strengthening the type of citizenship we all advocate and towards making the American ideals we all would raise high. It has achieved the occasion of its Silver Jubilee with honor and success. I hope it may long continue along the fine highroad it has mapped out for itself.

Deserves Appreciation

SIMMONS COLLEGE
HENRY LEFAVOUR, *President*

Let me send my congratulations on the completion of a quarter century of very useful service. Every effort that is made to interpret the interrelations of our various groups and their common responsibilities deserves a sincere appreciation and generous support.

Standard of Spirit

THE PUBLIC LIBRARY OF THE CITY OF BOSTON
CHARLES F. D. BELDEN, *Director*

On the Twenty-Fifth Anniversary of The Jewish Advocate I have pleasure in extending my most sincere congratulations. The spirit of co-operation so ably exemplified by the Advocate in helping to promote tolerance, good citizenship, and American ideals, has set a high standard in periodical leadership. May its influence in forwarding the brotherhood of man expand with the coming years.

Opinions Respected

THE DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING, PHILADELPHIA
DR. CYRUS ADLER, *President*

I wish to extend my congratulations to the editors and publisher of The Jewish Advocate upon the completion of the Silver Jubilee of the Advocate. Under its present management, it has rendered a valuable service to New England and its opinions are respected throughout the country.



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1, 2 and 5-pound packages

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fresh supply of Triple Seal

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THREE seals protect the delicious chocolates in every Apollo Triple Seal. Three Seals—put there to keep the chocolates fresh for you. There's the cellophane wrap about the box, there's the gold strip sealing the box and each piece is wrapped in vari-colored foil to insure freshness and to help you make your choice. Triple Seal is a new—and different—package of high grade chocolates.

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From Personal Observation

GEORGE W. COLEMAN
President, Babson Institute; Director, Ford Hall Forum

Congratulations on your splendid record in completing a quarter of a century of valiant service in a special field of journalism which is apt to be too little appreciated by the public at large. A class publication such as The Jewish Advocate, conducted in a fine spirit and with the purpose of dissipating prejudice and promoting goodwill and mutual understanding, makes an invaluable contribution to American life. Published in English, it helps greatly not only in interpreting American principles and ideals to a Jewish constituency, but it also helps people of every other group to appreciate and understand what is going on in the minds and hearts of a group of citizens who come at life from a different point of view.

There is nothing America needs more desperately at this stage of her development than mediums for the exchange of thought and feeling whereby one racial, religious, social, economic, and political group may come better to recognize the worth and desirability of another group, so often separated by a chasm of mutual ignorance and prejudice.

It has been my privilege now for nearly nineteen years to enjoy a rather close and continuous fellowship with large numbers of Jewish people who frequent the Ford Hall Forum. It has done my soul good and has made me thankful to God for the fine contribution the Jewish people have made and are now making and will continue to make to the glory of our beloved America. Some of the whitest souls I have ever known I have found among my Jewish friends. The fine traits of character they often manifest put to shame a good deal that

passes current as Christian. The Jews have their heroes and saints, their rascals and devils, just the same as any other group; but the average Jew in his industry, thrift, enterprise, devotion, and idealism, makes a contribution to our composite life of which any group might be proud.

From a Publisher

THE NEW YORK TIMES
ADOLPH S. OCHS, *Publisher*

I send you greetings and felicitations on the occasion of the Twenty-Fifth Anniversary of The Jewish Advocate. I wish you many years of increasing usefulness and a full measure of reward for your excellent service in upholding and advocating American institutions, and in making manifest the correlation of the Jewish religion to their highest aspirations of righteousness, justice, freedom and liberty.

Similar Ideals

RICHARD C. CABOT
Professor of Social Ethics, Harvard University

I am interested to know that the ideals towards which the Advocate strives are so nearly those by which I try to live.

Emphasizes Necessity For More Cordial Relationship

HON. VICTOR J. DOWLING
Appellate Division, New York Supreme Court

It was with much interest and pleasure that I heard of the approaching Silver Jubilee of your valuable publication which has successfully reached a goal which comparatively few literary ventures ever attain.

I congratulate you on the public approval which has been accorded your efforts to serve the social, religious, cultural and civic interests of the American Jews in New England and elsewhere and to spread and encourage the highest ideals of patriotism and devotion to the institutions of our country.

Publications like yours can do a great work in emphasizing the necessity for a more cordial relationship, and a more sympathetic co-operation between people of all beliefs for the good of all its citizens.

The future happiness and stability of America depends in large measure on the abolition of social, racial and religious hatred and the removal of misunderstanding or suspicion of each other's motives. Everything that helps to make our people know and understand each other better, is a step forward for true Americanism, which finds its highest expression in mutual forbearance and brotherly love.

Wishing for The Jewish Advocate the fullest measure of increasing success and for you personally good health and happiness in your work.

An Instrument For Progress

HIS EXCELLENCY, HUNTER N. SPAULDING
Governor of New Hampshire

The remarkable success of The Jewish Advocate is known and appreciated, even beyond the wide field it so well covers. That success is founded upon and is the result of the broad view which its editor and publisher have taken of their opportunity for service and their duty to the community.

The Twenty-Fifth Anniversary of The Jewish Advocate finds it fully established as an effective instrument for promoting the harmonious progress of its own people and of the communities of which they form a valuable part. May its high ideals continue to deserve and to receive the support of its constituency.

The Hebrew Free Loan Society of Boston

During the 14 years of its existence has aided 17,000 families with loans totaling \$2,100,000, without charges or interests and without regard for color, race or creed.

AN INSTITUTION OF THIS SORT
DESERVES YOUR SUPPORT

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S. Lipsey, Treasurer
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The Physician and the Public

By ALEXANDER S. BEGG, M. D.
Dean, Boston University School of Medicine

One of the most interesting figures in history is the man of medicine. As an individual he reflects the state of civilization at any period and as a member of a profession which has always been at the front of scientific achievement he has contributed in a material way to the advance of civilization. It is true that he has shown in no small degree the foibles and fancies of his time and that he has been guilty of practices which in the light of our present knowledge appear to be ridiculous. In this, of course, he did not differ from other learned men of his time, unless it be that he was less fanciful and more practical. That the physician's efforts have been recognized and accorded much honor is freely granted, for literature abounds with references which pay homage to members of the profession, but the emphasis has always been placed upon his relations with individual patients, people already suffering from some ailment.

The popular concept of the physician is well embodied in the usual definition "one skilled in the treatment of diseases." This is not his own definition, for running through the whole period of development there has been a larger idea which has had definite expression within our own time. This is the idea of prevention, the removal as far as possible of the menace of disease. It needed the development of modern laboratory science to provide the tools to demonstrate the fundamental truths of preventability. The contribution of physics and chemistry are easily appreciated, likewise those of biology, although in some of its aspects perhaps less so, and there must be added mathematics and even history itself. It can be said that with the development of the science of bacteriology began the real modern edifice of preventive medicine.

The relations of the physician and the public, therefore, have undergone a transformation which has been particularly noticeable within the last few years. The responsibilities of former days were largely of two sorts, those to the individual patient and those to the other members of the profession. To these have now been added those involving the community, the State and the nation, for we now know that in certain things much more can be accomplished by appropriate handling of the many than

by dealing with the one. This knowledge of group responsibility has focused under the heading, Public Health, and with this in the minds of many is linked Preventive Medicine. However, while this is correct as far as it goes it tells but part of the story. There is much in the way of preventive medicine that is a function of the physician in his relation to his clientele and it is as much his duty to fit himself to shoulder this responsibility as it is to perfect his methods of treatment in disease. Among other things it is his duty to emphasize the value and the importance of periodic health examinations.

In the minds of many the term, Public Health, is associated with certain officials appointed by the State or municipality, who appear to have a supervisory function combined with police powers. Under modern conditions, however, Public Health has become a distinct part of the private physician, since under the law he has been made the responsible agent of the community in dealing with certain types of diseases. It should be also pointed out that the emphasis in Departments of Public Health has shifted from restrictive activities to those which are of a more constructive nature.

There is still another responsibility in the relations between the physician and the public and again a definition is involved. The physician is addressed as "doctor" and his duties as a "teacher" are thus acknowledged. The term is used, not in the narrow sense of instructor in a classroom or laboratory, though this is the case with many, but in the broader sense of the individual instruction and guidance given to the patient. It goes even beyond this, since the knowledge gained by an individual should be shared with others, and thus perpetuated.

Modern medicine is indeed many sided, and, founded solidly upon science and invoking the inspiration of art, the reflections from its many facets penetrate widely into all phases of human endeavor. The physician is the contact agent with the public and it is fortunate that his moral heritage is high, since the opportunities for good or evil which result from such relations are measured largely by the ideals and ethics which prevail within the profession.

KROKYN, BROWNE & ROSENSTEIN
ARCHITECTS

220 DEVONSHIRE STREET

BOSTON, MASS.



Hotel Avery

Boston, Mass.

— and —

COMMONWEALTH HOTEL
BOWDOIN ST., BOSTON

Morse Bros., Proprietors

An Undelivered Sermon

BY ADOLPH S. OCHS

This is the text of a sermon which was to have been delivered by Mr. Adolph S. Ochs, publisher of the New York Times, on Sunday, January 16, in the pulpit of Rabbi Abba Hillel Silver, to mark the opening of the Biennial Convention, U. A. H. C. Mr. Ochs' train was delayed, and he was unable to deliver the sermon, but the has consented to its publication.

When Dr. Silver paid me the compliment of inviting me to occupy his pulpit this morning, I expressed my appreciation of the honor, but informed him that I could not do more than make a few remarks. I have neither the courage nor the conceit to appear before an audience accustomed to listening to such wisdom and eloquence as it is your good fortune to hear continuously. My willingness to speak even briefly is to convey to you a short message of good cheer, and to say that I see a brighter outlook, and encouraging signs of a spiritual awakening throughout the world, and notably among the people of our faith—an awakening to the fact that what we, as a religious people, have preserved—through centuries of oppression and suffering—is rapidly becoming the universally accepted conception of the Parenthood of God and the Brotherhood of Man. It is called modernism, but it harks back to the underlying principles of the faith of an ancient people, who gave to civilization and humanity the Ten Commandments, the Prophets, the Proverb and the Psalms.

Dogmas, doctrines, tenets, creeds and ordinances of religious faith that beget narrowness and bigotry, are being discarded, revoked and destroyed.

"Lux et veritas" says the motto of Yale, and it is emblazoned on its shield not only in Latin but also in Hebrew.

What we need is more light, more love, better understanding; and with light we must have truth.

It is a great day in which we live, and the days ahead are full of promise and revelation.

We must take our place in this forward movement toward a religion in step with the march of progress in knowledge, science and understanding.

American Judaism is such a religion.

Dr. Isaac M. Wise concisely described it as: "A religion without mysteries or miracles, rational and self evident, eminently human, universal, liberal and progressive, in perfect harmony with modern science, criticism and philosophy, and in full sympathy with universal liberty, equality, justice and charity."

Who can not subscribe to these doctrines?

A religion that has as its underlying principles humanity, righteousness and justice distinguishes

the one possessing it as a civilized human being and not of the brute creation.

As an indication of the approaches that are being made to this conception of religion, the Rt. Rev. Charles H. Brent, Bishop of Western New York, said a short time ago: "That all men might accept God as Father and man as brother. It is this which lifts up the whole human race to an unwonted height. No thoughtful man today can consciously submit to ordination or consecration to life and service that is not as wide as human contacts will permit."

He urged an earnest striving after unity, together with the exalting of the essentials in which all believe, quoting as essentials from the New Testament: "Hear what our Lord Jesus Christ saith: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.' This is the first and great commandment. And the second is like unto it: 'Thou shalt love thy neighbor as thyself.' On these two commandments hang all the Laws and the Prophets!"

This is Jewish doctrine in its essence.

As an indication of the change that is going on in the world, only a few days ago I was called upon by a committee representing a college that had heretofore been strictly sectarian. I was informed that they are reorganizing the institution on a more liberal and modern basis; that they wanted to remove the narrow barriers to matriculation, and that as an evidence of this change, they wanted to have a representative Jew on their Board of Trustees.

We hear much talk of prejudice, discrimination, exclusion of Jews, etc. My opinion is that we over-emphasize these manifestations. We are supersensitive, and are conjuring up ghosts of prejudice. We frequently hear of some club that calls itself exclusive, or some school that wishes to be select, or even some college that has restrictions against persons of the Jewish faith. I should not feel injured or distressed in coming across anything of this kind. Why not seek consolation in the fact that if we are worthy of being admitted, and by our conduct and deportment are equal, if not superior to those who do not wish association with us, we can say that we do not care for admission where Jesus of Nazareth would be excluded for the same reason. If we feel despondent

about the situation, let us look back and see what progress the Jew has made during the past century. That, after all, is not a long period in the history of the world. What wonderful strides have been made. No people who suffered such restrictions as the Jews throughout the world have made such progress.

The political emancipation of the Jews began in France not much more than a hundred years ago, when anti-Jewish laws were rescinded and Jewish equality was royally confirmed.

Less than a hundred years ago in Austria only the eldest son in each Jewish family was permitted to marry. The ghetto was destroyed in Frankfort within the last century.

Semi-civil rights were granted in 1836 in Great Britain on Queen Victoria's accession, and it was not until 1858, the year that I was born, that Jews were admitted to Parliament without having to take the oath on the true faith of a Christian.

In 1871 Jews were awarded degrees for the first time by English universities, and in 1885 Rothschild was admitted to the House of Lords as a Jewish Peer.

Less than a hundred years ago there was an attempt to modernize the Jewish religious services at Charleston, the purpose being "to read and chant with solemnity; abolition of profane offerings such as money donations in public and there proclaimed; asking for discourses on the law—explanatory of its meaning, edifying to the young, gratifying to the old, instructive to every age and class of society."

In 1843 fifteen men in New York, of German extraction, organized the Emanu-El Society to introduce an improved form of divine service.

And in these days!—a Jew, Lord Chief Justice, and Viceroy and Governor of India; a Jew, a member of the Supreme Court of the United States; a Jew, Minister of Foreign Affairs in Germany; a Jew, Lord Mayer of London; a Jew, High Commissioner of Palestine; a Jew, Chief Judge of the Court of Appeals of the state of New York, the unanimous choice of both parties. I could go on and name many others conspicuous in the world of politics; and their number is legion in the field of science, in the world of letters, in research and invention, and in pioneering. I need not go further to impress you with the changed and changing position of the Jew.

There is no reason to be downcast, but every reason to shout for joy.

A few days ago, a private citizen (never a holder of public office) who has won fame and renown in

the practice of law, received an extra ordinary expression of esteem and regard from the four quarters of the globe on the occasion of his seventieth birthday. Congratulations and good wishes poured in from all classes and creeds, and he is the American Jew par excellence.

What is the universal opinion of a Jew who does not wish to be known as a Jew? That he is ashamed of his parentage; perhaps disowning his sisters and brothers; a deserter of his kith and kin. Does anyone respect such a person? What does he get out of life? Perhaps while basking in the hypocritical, sycophantic smiles of those who hold him in contempt, he may flatter himself that he has some of the joy of life; but if he has any intelligence and self-respect, he must at times despise himself and feel akin to a man without a country.

If his industry, intelligence and good luck have combined to give him higher ambitions and greater social distinction than prevail in his family and circle of friends, surely he proves himself the more worthy of his position if he does not disown his origin.

No one is more despised than the man who does not love and venerate a good mother.

Let me tell you an interesting story. Not long ago a minority party nominated a man for Governor, and his opponent was despicable enough to call public attention to the fact that his opponent's mother had been a woman of disrepute. The rejoinder was "My mother may at one time have been unfortunately situated and weak; but she was a good mother to me, cared for me, struggled and sacrificed to give me an education, and raised me to be a God-fearing man. I love and revere her, and she is enshrined in holiness in my heart." He was elected and re-elected Governor, and rose to still higher positions in public life.

People who say that they have no religion talk nonsense. Everybody has a god. It may be the god of mammon, or the god of pleasure, or the god of selfishness, or the god of vanity. There is an Arab legend that says "there is a god for every people."

Then there is the god of comfort. Dr. Nicholas Murray Butler, president of Columbia University, referred to that god recently in an address he made; and what he said as to Christians can, unhappily as well be applied to Jews.

Dr. Butler quoted a clergyman he heard last summer as saying: "The reason why Christianity no longer makes appeal to men is that they are too prosperous. They

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An Undelivered Sermon

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have erected a new god, comfort, and they are so concerned with worshipping him that they have no time for the God of their fathers. The modern American ideal of life seems to be to put a comfortable baby in a comfortable crib to be watched over by a comfortable nurse until it was able to go to a comfortable school, then send it to a comfortable college, where comfortable teachers would see that it did not work too hard; to find its way into a comfortable profession, marry a wife with a comfortable fortune; to spend twenty to thirty comfortable years, and to pass through a comfortable opiate to a comfortable grave."

But for whom can you have more respect than for the man whose god is righteousness, justice and love of fellow man?

A few months ago I attended the installation of my neighbor and friend, Ernest M. Stires, as bishop of the Episcopal church, at St. Thomas' Church on Fifth avenue, New York. The edifice was crowded with hundreds of New York's most representative men, in every profession, calling and trade. It was an inspiration to see this audience on a business day. These men had left their worldly affairs to join in these ceremonies, proving that they believed there was something

better and higher in life than money bags. It was a tribute to religion, and an evidence of the place and power of the church in modern life.

We have many warnings and some despondent lamentations about the declining influence and prestige of the Church, but such demonstrations as that at St. Thomas' prove to me that though there may be disputed dogmas, pure and undefiled religion still holds its indestructible shrine in the hearts of many.

We hear much talk among our people that there can be no unity of true religion and true science. Those who regard themselves as possessing scientific minds maintain that they cannot conscientiously accept the narrow religious point of view, and that those who do are hypocrites.

Is there any conflict between science and religion?

Science simply removes the mysteries from what we have heretofore characterized as miracles, and does not disturb the belief that the soul is of divine origin.

I can only see that those who deceive themselves into believing that they have no religion are utterly selfish. Their philosophy of life is everybody for themselves and the devil take the hind most.

An illuminating address on the

question as to whether true science and true religion are in conflict was made recently by Professor James T. Shotwell, one of the most prominent members of the faculty of Columbia University. He warned against any religion that could not welcome the scientific mind, and went on to say: "Any religion which attempts to deny spiritual achievement in the best minds when they quest along the frontiers is destined to be passed by. The work of the university in which the intelligence of the best minds is directed at the problems of life is in itself religious. Religion exalts the mind in the contemplation of mystery, while science and reason more in the light of today. Only the trifler in either field misses the religious significance of science."

Dr. Shotwell traced the development of Christianity through the ages, declaring that for too long a time there had been a conflict between the secular and the sacred, but that the spirit of exploration and investment had brought "the city of God" from the narrow confines of theology "to embrace the citizenship of all."

I wish I had the eloquence and facility of expression of your distinguished Rabbi to give you my understanding of the rich heritage that we possess in the history of our people, who have preserved and dedicated to civilization and humanity the fundamental precepts

of the Jewish religion, which is intended to make man happy, good, just, active, charitable and intelligent.

A conception of religion that spells responsibility—responsibility to society, to neighbor, to family and to one's self—distinguishes man from brute, civilizes his life, makes him humane and justifies his existence.

American Judaism does not recognize the binding authority of rabbinical law. It stands for the principle of development, and emphasizes the prophetic universal aspect of the faith. Its constant effort has been to reconcile Judaism with life, and fit its eternal principles into a modern world.

American Judaism's conception of the mission of religion is peace, charity and love.

While not recognizing the binding authority of rabbinical law, it is well to remember that the code of law and morals of Judea is still the best in the world, and is the basis of modern jurisprudence, and that the Bible is the basis of all enlightened religions.

I find nothing in the tenets of the Jewish faith, as they are interpreted in what is termed American liberal Jewish religion, that is inconsistent or in conflict with my duties as a son, father or citizen. On the contrary, everything that my religion teaches me, if adhered

(Continued on Page 41)

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An Undelivered Sermon

(Continued from Page 40)
to and practiced would make me a better man and a better citizen.

What is more beautiful than the religious Jewish home, where there is piety, reverence, love, respect for parents and family affection and ties?

On New Year's day I called to pay my respects to a lady who presides over one of the most beautiful homes in New York City, where there is every evidence of culture and refinement—a home on which rests the blessing of devout Jewish parents. The mistress of this palatial home radiates the sympathy, kindness and charity that distinguished the beloved mother in Israel—no disguising of her Jewish affiliation, but proud of it, and it is conspicuous. A benediction seemed to rest on me, and I was spiritually uplifted as she told me of having attended divine services at Temple Emanu-El that morning, as she was about to take a long journey, and wished to have communion with God and be brought nearer to her sainted father. What comforting thought to those who have faith!

In contrast, look into the home of the agnostic, the doubter, the unbeliever, where nothing is sacred, where ridicule and cynicism are applauded and encouraged; where mammon is god and pleasure his prophet. What a place for a child! No spiritual awakening; no hope, or faith, or charity; no prayers.

Prayer is an expression of the soul—our better nature articulate; our subconscious self visualized; a confession to ourselves; the courage and the wisdom to see and know ourselves, and in humility to avow our human frailties, and awaken the spirituality that gives hope and renewed strength to "carry on."

The person who does not know how to pray is, indeed, unfortunate.

In occupying this place, I am reminded of a dear, departed friend—your beloved Rabbi, Moses J. Gries. He began his fine career as an ordained minister in Chatta-

nooga, Tennessee. When he came to that small congregation, he was a youth of fine appearance, high ideals and inspiring spirituality, having been graduated with distinction from the Hebrew Union College of Cincinnati. He was a constant visitor in my home in Chattanooga, and we regarded him as we would a near and dear relative.

His devotion to duty, his charming personality, his genuine religious convictions and his eloquence all combined to make him a beloved pastor destined him to become a man of great influence. We were not surprised, when he went from Chattanooga, to Cleveland, that he soon won the confidence and affection of the community and gained nation-wide fame.

He was an example of the best that are graduated from the Hebrew Union College. He went to that institution from a humble home in Newark, New Jersey, and from the beginning gave promise of the outstanding career he achieved.

How fortunate for you to have Moses J. Gries succeeded by Abba Hillel Silver—who not only maintains the high standards established by Rabbi Gries, but who has advanced from strength to strength and stands among the foremost of the scholarly and godly men occupying American pulpits. His renown and glory reflect credit upon the congregation that is encouraging and supporting him. Long life to him and ever increasing and widening usefulness.

THE CUP OF ELIJAH

Question: What is the significance of the "Cup of Elijah"?

Answer: The "Cup of Elijah" is an extra cup of wine kept ready for any guest who may come. You will remember that at the beginning of the Haggadah service occurs the invitation: "Let all who are hungry come and eat; let all who are in want come and celebrate the Passover with us." As Elijah is the guest most desired by everybody, the cup is called after his name.

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The Mission of a Great Journal

By EDWARD CHAUNCEY BALDWIN
Professor in the University of Illinois

That the two great religions, Judaism and Christianity, the only vital religions of the modern world, are coming to understand each other better, and consequently are more in accord today than ever before, there can be no question. It is not merely that Jews are no longer in enlightened Christian countries plundered and vilified and persecuted as once they were, nor that they are contemptuously tolerated as they were within my own recollection, but that the attitude of both Christians and Jews toward each other is gradually changing to one of mutual respect based on a better understanding.

This change, like all other social changes, is reflected in student life. Among my classmates at an eastern university thirty years ago were two Jews. Though there was no disposition on the part of the members of the class to persecute these men, they were quietly ignored. No one took the trouble to become acquainted with them. We had the feeling that they were oddities, who went to church on Saturdays, probably practised outlandish rites in secret, and in general did not fit into the social scheme of student life. I have often thought since how very lonely those two young men must have been, and how they must have felt the social injustice of their position. When I see the Jewish students of today, active in the undergraduate life of the campus, identified with organizations purely Jewish, accepting their responsibilities as Jews without evasion, and proud of their inheritance of the high and holy things in the faith and life of Judaism, I realize what a change a generation has brought about.

Such a difference is a result of certain changes in both Christianity and Judaism, for both are changed and changing faiths. Christianity is awaking to a belated realization of its kinship with Judaism—to the fact that its most precious ideals are of Jewish origin. The Christian idea of progress—for example, the faith that humanity as a whole is progressing toward a fulfillment of the ancient hope of a coming kingdom of righteousness—was a Jewish ideal for eight hundred years before it became that of Christianity also. Similarly the humanitarianism of Christianity had its origin in the law and the prophets.

In the mutual approach of Christianity and Judaism all liberals, both Christians and Jews, may well rejoice even though they realize that what has been done is only a beginning. There are still large areas in Christendom where the rank weeds of bigotry and intolerance still flourish, and great uncultivated spaces in Judaism also where resentment against the social injustice of former years grows so tall that the Jew fails to see the good which the two faiths share in common. If the work of reconciliation, so well begun, is to continue, it must do so as a result of the unremitting efforts of the religious leaders of both religions. In such a campaign of religious education, journals like *The Jewish Advocate* will continue to play an important role, directing the thought of American Jewry toward harmony, stressing, not the difference with Christians, but the points of agreement.

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HON. J. WESTON ALLEN
Formerly Attorney General of Massachusetts

I wish to add my congratulations upon your Twenty-Fifth Anniversary. You have rendered a notable service to the community by holding up American ideals to the Jewish people who form an increasing part of our populations.

An opportunity for even greater service awaits you in the next twenty-five years. Our democratic form of government is still an experiment—the greatest experiment in history. In the last analysis, a democracy is ruled by public opinion. Here is your opportunity. Too much is said about the "melting pot" by those who stand aloof and look on from their higher social stations, and pose as critics. But we must all jump in the melting pot and be a part of the great surging multitude from which is evolving the future American. Out of the melting pot will come the leader who is to shape our destiny.

We must all be actors in this great drama with its crowded stage and changing scenes. It is not enough for you to hold a critic's pen and sit in judgment on the play. You have a place behind the scenes. When the Jewish people have the stage, you hold the book and prompt them if they falter. They look to you. You teach them their entrances and exits; when to speak and when to hold their peace; when to act and when to "stand and wait." It is a great responsibility. Your success in the past makes your opportunity for the future.

To you and to your able publisher, Mr. Brin, I extend my best wishes.

"High Standards"

JUDGE A. K. COHEN

As the Twenty-Fifth Anniversary of the founding of The Jewish Advocate is approaching, may I offer to you as its editor and publisher my hearty congratulations, particularly having in mind the success which has attended your administration. The Advocate is now a real Jewish newspaper. It disseminates news but its chief right to public approval is the position which it has taken toward the building and maintenance of Jewish ideals and principles. Through these high standards, maintained at first under much difficulty, it has reached the goal which all attain who follow that philosophy, that goal being success in its own field and the endorsement by public opinion of the community which it serves.

Abraham K. Cohen.

Has Been Helpful

W. H. P. FAUNCE
President, Brown University

The greatest need of the world today is not mere tolerance—a negative virtue at best—but mutual understanding among races, nations and churches. The old French saying has deep truth: "*Tout comprendre, c'est tout pardonner.*" The Advocate can be most helpful in a work so essential in a composite nation like America.

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TODAY The Jewish Advocate pauses to celebrate its Silver Jubilee—25 years of progress, keeping pace with the stirring movement of this quarter century, in which it has played a part.

With memories of three jubilees behind it, the Hovey institution extends to The Jewish Advocate sincere congratulations, knowing what pride they must feel in rounding out this quarter century of progress.

For just so, Hovey's has celebrated its twenty-fifth, its fiftieth and its seventy - fifth anniversaries — and now looks forward, with pardonable pride, to the turning of a century of achievement.

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CHARLES EVANS HUGHES

I send my hearty congratulations on the Twenty-Fifth Anniversary of The Jewish Advocate and my best wishes for the continuance of its important service.



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“ . . . Basically Necessary”

EDWARD A. FILENE

I congratulate you on your splendid record of a quarter of a century. You are doing a work which is basically necessary, in promoting a better understanding among peoples of all religious beliefs. This is not only good and necessary if religion is to be really efficient with the masses of the people, but it is basic to the progress of our democracy. In the final analysis religious and racial and class prejudice underlie all our political and social troubles. The best reforms are impossible as long as this prejudice exists to the degree it does today, because it enables the demagogue, the selfish man, the special interests, to close the ears of men to the saving truth by an appeal to their prejudices. These are the growth of ages and are a strong force in all men who have not been helped to understand how much they hurt their own interests, as well as hurt the progress of their city, state and country, and the world, by thinking through their prejudices instead of thinking and acting upon all questions on their merits.

It is because you have helped so much in the past twenty-five years in assuaging these prejudices, that I congratulate you on your work and send you my sincerest good wishes for at least another twenty-five years of like work.

Edward A. Filene

“Superb Mission”

FANNIE HURST
World's Highest Paid Woman Writer

The ultimate mission of a paper such as yours is superb, and one which reaches fine fulfillment at this time.

The ultimate mission of breaking down prejudices: of assimilating the many blood-streams that flow in the citizenry of our country into a finer brotherhood of man.

The Jewish Advocate is to be congratulated upon its fine achievement up to date and to be spurred on to even finer realizations of the ideals which bless and inspire it.

More and more power to it!

Fannie Hurst

Gift of Advocate Readers to Museum



Jacob Binder's masterpiece, "The Talmudist," accepted by the Museum of Fine Arts, Boston, where it now hangs, is the gift of the readers of The Advocate to the Museum.

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**The Spirit of Progress is the cornerstone
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"A New England Institution"

ELIHU D. STONE
Assistant United States Attorney, Boston

Together with you, I rejoice in the celebration of the twenty-fifth anniversary of The Jewish Advocate. For, the history of The Jewish Advocate is the history of the Jewish community of New England. During the last quarter of a century, and particularly under your able editorship, The Jewish Advocate contributed in a large measure towards the crystallization of Jewish life in New England and towards a better understanding between our neighbors and ourselves.

The Jewish Advocate is the voice of the Jewish consciousness of New England.

It represents American virtue and Jewish idealism. The appeal of The Jewish Advocate is neither an appeal to bigotry, nor to selfishness, but rather an appeal based upon broad-mindedness and the finest sentiments of liberalism.

I have watched the progress of The Jewish Advocate with sympathy and with appreciation. I was always impressed with its desire to build and not to destroy, with its policy of fighting, not the evil-doer, but rather the evil.

The Zionist Organization of New England owes a great deal of its progress to your co-operation. Many a local Jewish institution, whether it be a Synagogue, Hospital or Hebrew School, owes its birth to the valuable support of The Jewish Advocate. Thus, The Jewish Advocate today is a New England Jewish Institution.

This fact is a tribute to yourself, personally, Mr. Brin, as well as to your brother, Joseph Brin, who brought to The Jewish Advocate character, Jewish devotion and a spirit of service—service to all, regardless of race, color, or creed.

The success of The Jewish Advocate is gratifying because of the fact that you made it worthy of success.

Please accept my best wishes for even greater success and even greater usefulness.

Elihu Stone

A Fearless Fighter

JEWISH TELEGRAPHIC AGENCY
JACOB LANDAU, *Managing Director*



Let me congratulate you most sincerely on the occasion of the Silver Jubilee of The Jewish Advocate.

In the twenty-five years of your existence you have aided every constructive effort in Jewish life, given whole-hearted co-operation to every movement which merited Jewish support, and conducted your work in a spirit which bespoke your responsibility and desire to be of service to the community. You have been fearless in your fight against anti-Jewish prejudices and have created a better understanding of Jewish problems among Jews and non-Jews.

Jews "Forget and Forgive"

By MAJOR-GENERAL JOHN F. O'RYAN
One of the Best Known Catholic Laymen of New York

Compliments of

Mr. and Mrs.
Louis S. Koufman

Brookline, Mass.

Whenever a Christian people have lifted a brutal heel from the neck of Jewish people and have given them the opportunity to live with them on terms of equality and good will, the Jews have responded as if by magic. Although the marks of generations of Christian persecution may be upon them, accompanied at times by deficiencies inseparable from such servitude, they have demonstrated their ability in a few short generations to forget and forgive, to develop and to serve and to give us examples of the Christian charity that was withheld from them by Christian people for so long a period.

Dealing With Fundamentals

BOSTON NEWS BUREAU
C. W. BARRON

My congratulations on the Twenty-Fifth Anniversary of The Jewish Advocate. I emphatically believe in all class papers and all classes of religious papers.

No man can be truly a Christian except he keeps the Ten Commandments that were delivered to the custody of the Jewish nation. The debt of the world to the Jewish race as the keeper of the Word of Jehovah should be ever remembered and recognized.

I have no more pleasant memories than of a Sunday morning a year ago when with the beautiful Lady Swaythling I was walking about the Swaythling estates—Townhill Park—near Southampton, England, when the Christian Church bells were ringing for Sunday morning service, and she said so sweetly, "Mr. Barron, I don't know how you feel, but I feel that all churches and all religions lead to good and that all good people are bound in the same direction, whatever be their faith."

I have always felt strongly from that moment that her faith in Judaism was allied fundamentally to mine and that at heart we really both had the same creed.

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Develops Jewi

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"A Worker of Good"

A FINE SPECIAL NUMBER
Editorial in The Boston Post

The Jewish Advocate, of this city, has excellent illustrated sections, and many of its articles by Jewish scholars and men of affairs are of value to everybody.

In repeating its declaration of principles the paper says: "The Jewish Advocate again consecrates itself to the advancement of Judaism and to promoting a better understanding between peoples of all religious beliefs. To level the barriers of misunderstanding. To interpret to those who have come from foreign shores the highest ideals of Americanism. To urge upon its readers to live in accordance with the best standards of American citizenship. To appeal for that manner of living that would emphasize the doctrine of the common Fatherhood of God and the Brotherhood of Man. To remove prejudices, to champion Justice and Righteousness."

And we might add that any paper devoted to such high ideals is sure to be a worker of good in any community.

"Takes Mission Seriously"

AN AMERICAN-JEWISH NEWSPAPER
Editorial in The Boston Traveler

The Jewish Advocate, under the able management of its president and editor, Mr. Alexander Brin, has become one of the most important factors in developing the loyalty of Jews to American ideals and to the various movements which concern the welfare of Jews in particular.

The Advocate takes its mission seriously. It seeks to break down the barriers of racial and religious prejudice. It strives to interpret Americanism and to uphold the best standards of American citizenship.

President Coolidge, in a message to readers of The Advocate, writes: "In a nation whose laws know no favored race or group or religion, they (the Jewish citizens) have won their way because they have proved their genius for fine co-operation in the common interest." A newspaper which circulates widely among Jewish readers and which ever proclaims the need of that "fine co-operation," does an eminently good work.

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A Fearless Leader

HON. MALCOLM E. NICHOLS
Mayor of Boston



It is a pleasure indeed to extend congratulations to the publishers of The Jewish Advocate upon the occasion of its Silver Jubilee, marking twenty-five years of honored and devoted service in behalf of the advancement of the cause of American citizens of Jewish ancestry who are residents of New England.

The Jewish Advocate in the past twenty-five years has given a hearty encouragement and rendered an important service to every righteous cause in behalf of the Jewish community in New England and has been a fearless leader of social, religious and civic improvement.

It has performed a most excellent labor in behalf of the Americanization movement, and has demonstrated to the future citizens of the nation, at all times, the character and ideals of American government.

It has been conspicuous in its constant endeavor to bring about a better example of good feeling among the men and women of all races comprising the American Republic, and to set aside permanently those barriers of race and religion, which are so sad a deterrent to all that is best in our national life. Of such a record we are all proud, and it is my sincere wish that it may enjoy many years of continued service, prosperity and influence for the good of the whole community.

Fine Declaration of Principles

DAVID A. ELLIS
Former Chairman, Boston School Committee

Twenty-five years have passed since The Jewish Advocate started upon its great adventure. It has had many grievous trials and tribulations during that time but it has crossed the rivers and climbed the mountains and may now felicitate itself and receive the congratulations of its friend upon its shining success. Let me be one of many to say to you "well done" and to wish you "God speed."

Twenty-five years is a long space in a human life time. During that period we Jews have prospered greatly in this country. The United States of America has given each of us the fullest opportunity to pursue his own livelihood and his own happiness in his own way. Everything, of course, has not gone perfectly with us. It is too much to expect that in an imperfect world. This makes us think more than we should of our wrongs and of our rights. Perhaps the best thing that we can do is to devote more time and thought to the good fortune which has attended us and to the duties we owe in return—duties to our race, past, present and future; duties to the kindly country which has given, and is giving, us so much; and duties to all mankind of which we are a part.

For all that has come to us we ought not only to be very grateful but we ought also to make payment in full measure. I don't know any better way of doing this than of trying sincerely to live up to the splendid declaration of principles enunciated by The Jewish Advocate.

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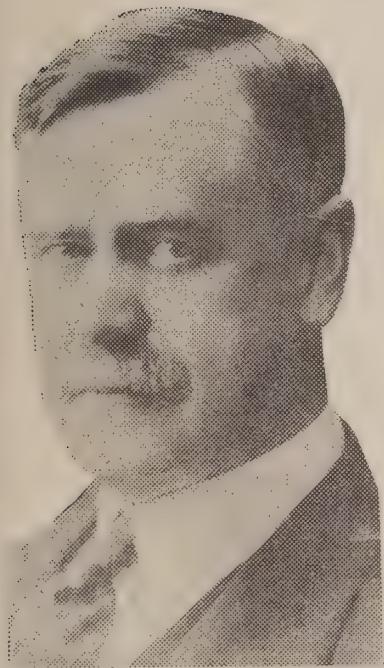
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Influence Reaches Out

ROBERT LINCOLN O'BRIEN
Editor-in-Chief, Boston Herald



"Permit me to extend to you and to The Jewish Advocate, of which you are the guiding spirit, my warmest congratulations upon the observance of its twenty-fifth anniversary.

"I feel that your contributions to the social, religious, cultural, and civic interests of New England have been material, and that you are entitled to the best wishes of a very much wider circle than even your own generous body of readers."

Robert L. O'Brien

A Progressive and Liberal Interpreter

LOUIS LIPSKY
President Zionist Organization of America



Please accept my best wishes for the continued progress of The Jewish Advocate, which is now celebrating its Twenty-Fifth Anniversary.

Since its inception, The Jewish Advocate has served the interests of the Jews of New England, and at the same time has kept the larger interests of the Jewish people always in the forefront. The organization of Jewish public opinion is of the highest importance. It cannot be created without a foundation of accurate and comprehensive information.

In this direction, The Jewish Advocate has performed an invaluable service. It has brought the Jews of New England in contact with all activities of Jews the world over, and on its editorial page it has interpreted those activities in terms of progress and liberality.

I want to congratulate you upon your achievement.

Louis Lipsky

HERMAN BERNSTEIN
Editor and Publicist

Accept my warmest congratulations on the Silver Jubilee of The Jewish Advocate. I have always admired your energy, resourcefulness and enterprise, both as a newspaperman and as an editor. You have made The Jewish Advocate a force for good in New England Jewry.

From a Former Editor

A. A. ROBACK, PH. D.
Department of Philosophy, Harvard University

It is a privilege to join the galaxy of public men who are voicing their sentiments on the rounding out of twenty-five years of dignified journalism on the part of The Jewish Advocate.

This newspaper, to my mind, embodies the best traditions both of Judaism and New England Puritanism, and occupies a conspicuous place among newspapers in fostering a community spirit.

The judicious editorials, the complete accounts of Jewish happenings in all parts of the world, the many literary features and departments conducted so ably are, to be sure, things to be reckoned with on their own account, but what stands out above all and distinguishes The Jewish Advocate from so many other Anglo-Jewish weeklies is the endeavor made by its editors to serve the community, regardless of monetary considerations. Many a good cause in Boston Jewry owes its success to the sincere efforts of The Jewish Advocate.

I take pleasure in felicitating The Jewish Advocate on the occasion of its Silver Jubilee, not only as a University man, but as a former (first) editor of the Canadian Jewish Chronicle, as a former contributor (one of my best essays "Are We Jews or Hebrews?" first appeared in a special number of The Jewish Advocate some fifteen years ago), and as a reader.

"The Community Newspaper"

LOUIS M. EPSTEIN

Rabbi Temple Kehillath Israel, Brookline, Mass.

During the score of years of my stay in Boston, I have noticed a definite line of development in our Jewish community. The solidarity of Boston Jewry has been coming to the surface more and more prominently, so that one now feels that, should a test ever present itself, Boston Jewry will act as one unified organism.

Of course, it takes certain agencies to mould a group of people into a community. I take it that the community organism does not come to be until the people in the community find opportunity for united thinking, action and for the expression of common interests and responsibilities.

No one can deny that these elements for the moulding of the community have been supplied to Boston Jewry by the twenty-five years of service of The Jewish Advocate. As long as I have been in Boston, The Jewish Advocate has been the community newspaper. In it every movement and every Jewish aspiration has found expression. Through its columns, our young people have been given a glimpse into the treasures of the Jewish past and our older folk have been called to their duty to Israel's future in this land. Its policy has been fair, dauntless and true to Jewish and American ideals.

I am prompted by a sense of gratitude, as one whose labors are consecrated to the Boston Jewish Community, to offer you my greetings on your Silver Jubilee and to wish you great success personally and ever greater service as editor of The Jewish Advocate.

An "Enviable Position"

THE OHIO JEWISH CHRONICLE

AARON M. NEUSTADT, *Editor*

Few, indeed, are the Jewish newspapers in the United States which have achieved the enviable position which The Jewish Advocate holds today.

Your splendid work on behalf of Jews and Judaism, coupled with your meritorious efforts as an agency of Americanization, have often been commented upon by our communal leaders.

As one who has followed with the greatest avidity your meteoric rise in the world of journalism, I can truthfully say that you deserve the consummate success which has crowned your aims and your labors.

I trust that good fortune will continue to smile upon you as you proceed with your arduous duties and responsibilities.

Promoting Better Understanding

THE JEWISH PRESS

NATHAN E. GREEN, *Editor*

I join with many others in offering my congratulations to you on your Twenty-Fifth Anniversary. The Jewish Advocate, of which you are publisher, to my mind is one of the outstanding Jewish periodicals in the country today, always seeking to promote better understanding between peoples of all religious beliefs.

The Jewish Press of Omaha, Nebraska, again congratulates you and hopes that it will do so on your golden anniversary.

As Life and Health Insurance is essential to the welfare of every family in the United States, so Goodyear Service is just as essential to the well-being of every shoe repairer.

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Moral and Financial Success

THE INDIANA JEWISH CHRONICLE

MORRIS STRAUSS, *Editor*

Permit us to extend our heartiest felicitations on the occasion of the Twenty-Fifth Anniversary of The Jewish Advocate.

Any Jewish newspaper which has passed the twenty-fifth milestone, is a tribute in itself, since it reveals success from a financial standpoint as well as moral. It infers that the Jewish community which you serve appreciates your work, and is giving you the support necessary towards the maintenance of your publication.

I wish you continued success, and hope that your readers realize that a Jewish community is no stronger in unity and action than the paper that represents it.

Outstanding in The Field

CONGRATULATIONS!

Editorial in the Newark (N. J.) Jewish Chronicle

The Jewish Advocate, organ of New England Jewry, will shortly celebrate its Twenty-Fifth Anniversary—a quarter of a century devoted to the furtherance of Americanism and of Judaism. The warm place it holds in the hearts of its people, the respect accorded it by Jew and Gentile alike, its material success, even, are eloquent testimonials to the whole-hearted, constructive work it has done.

Excellently edited—informative, interesting—covering a wide scope and yet retaining the warmth and personality of a home paper, it today is one of the outstanding publications in the Anglo-Jewish field.

One of the pioneers in this field, notoriously an unremunerative one, it 'carried on' in the face of financial losses; it 'carried on' yet retaining the high literary standards that early characterized it. Under such capable direction as that of Alexander and Joseph G. Brin the still further improvement of The Jewish Advocate is assured.

"... Deep Purpose"

THE CONGREGATIONALIST

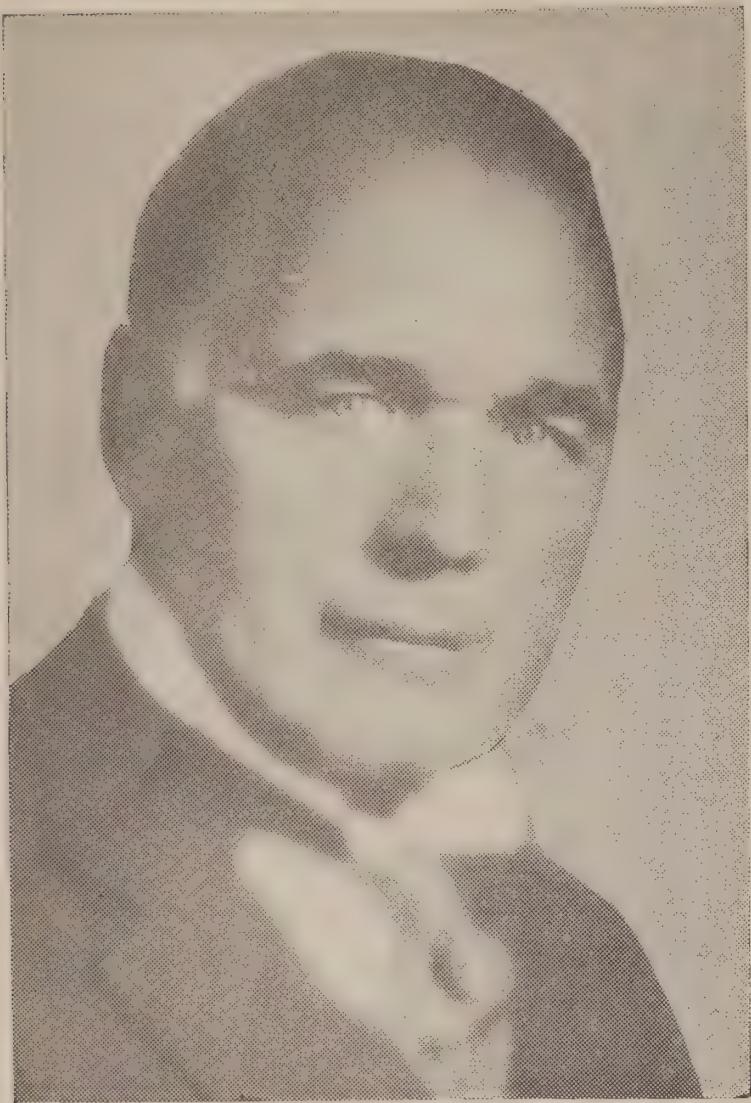
REV. WILLIAM E. GILROY, LITT. D., *Editor-in-Chief*

I should like to share in congratulations to you on the attainment of your Twenty-Fifth Anniversary.

It is a great pleasure to realize that in so many quarters today those who hold strongly to their own religious convictions are recognizing with larger tolerance and magnanimity the great sincerity that underlies the convictions of other groups, and what is perhaps even more important, that common element of goodness and righteousness which underlies all sincere belief. It may not be possible always to understand one another, but if each group in its own way is working for a better America and a better world, surely the converging forces and influences toward that end are bound to attain great result.

Believing strongly that no greater single force than religious journalism operates on behalf of these ideals, I offer you the greeting of a fellow craftsman, and assure you that *The Congregationalist* shares with you the deep purpose of dissipating prejudice and supplanting it by harmony and brotherly love.

Stands For All That Is Fine



HENRY JEWETT
The Repertory Theatre of Boston

It gives me great pleasure to congratulate you at this time on your Silver Jubilee. I am more than happy to endorse a newspaper that stands so stalwartly for all that is fine in the civic and artistic life of this community.

My best wishes for the continuation of your splendid work.

Need For Advocate Is Real

U. S. SENATOR DAVID I. WALSH



Let me heartily congratulate The Jewish Advocate on its prosperous arrival at its Silver Jubilee. It seems to me to be impossible to exaggerate the value of its influence during the past quarter-century, not only in promoting Americanization in all our social welfare movements but also in promoting a better mutual understanding and a more brotherly feeling between them and the other composite elements of our common citizenship. The need for such a publication is national, and I hope that the special Silver Jubilee Edition which you issue may be the precursor of a permanent and prosperous

national magazines of the widest possible circulation.

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"A Constructive Power"

DR. PAYSON SMITH
Commissioner of Education of Massachusetts

I want to extend to The Jewish Advocate my heartiest congratulations upon the completion of its first quarter century of service. In the messages of good will and the dissemination of broad American principles, the Advocate has served not only its own constituency but has been a constructive power in the community.

With this word of congratulations for past achievements, I beg to extend my best wishes for enriched service in the future.

REV. DR. DAVID DE SOLA POOL

I regard the primary purposes of a Jewish weekly magazine as that of strengthening Judaism. Such a magazine can be of great educational and religious force, making itself felt in hundreds of Jewish homes which are touched little, if at all, by Synagogues. It can stir up interest in Jewish communal causes and awaken or maintain an intelligent interest in Judaism and all Jewish causes.

A weekly Jewish magazine can also serve to set Jews and Jewish causes in the right light in the eyes of Christian America. No instrument is so potent as the press for removing the almost inconceivable misconceptions which still persist concerning us.

The Jewish Advocate, with its large Jewish reading public in the whole of New England and with the enlightened Christian public of New England, is serving and should continue to serve this two-fold function. Its history of the last twenty-five years is the guarantee of its usefulness in the future.

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Exit, Prejudice; Enter, Goodwill

DR. LEE K. FRANKEL
Vice-President, Metropolitan Life Insurance Company

I have known The Jewish Advocate for many years and have always followed it with interest and attention.

It is significant that publications such as yours, which essentially are class publications, have the opportunity to present in the English language to its clientele the relationship of Judaism to those things for which we are combatting in the United States, namely, a higher citizenship and an effort to bring together all those who are in this country in a union which may spell good will and not prejudice.

A Helpful Force

ANDREW J. PETERS
*Former Mayor of Boston
President, Boston Chamber of Commerce*

May I extend to you my best wishes on the occasion of the Silver Jubilee of The Jewish Advocate?

Your paper has done much to encourage the social, religious and civic interests of the American Jew in the United States. Its broad and progressive views on public problems unites the peoples of various races and traditions, and are a helpful force in our nation.

I trust The Jewish Advocate will achieve the success and development in the future which its past so fully warrants.

"Force For the Good"

DR. MORRIS D. WALDMAN
Director, The United Jewish Charities of Detroit

It hardly seems credible that twenty-five years have passed since The Jewish Advocate was established; I recall the event so vividly. Though I lived in New York at the time, I received it regularly and found it stimulating, as well as informative. It was shortly after my arrival in Boston that you, Alexander Brin, acquired the ownership. In spite of only a brief acquaintance with you, I predicted that you would succeed in making the Advocate a force for good in the Jewish life of New England. The fine co-operation you extended in the task of re-organizing the Federated Jewish Charities of Boston distinctly contributed to our success, and I have no doubt that your paper has continued as an important factor in the development of the community social service of your city.

The Advocate is one of a number of important and valuable English-Jewish weeklies published in this country, all of whom are rendering a necessary service in promoting both Jewish and American ideals in effective harmony. I wish you continued success.

“ . . . Has Roused the Community”

RABBI H. H. RUBENOVITZ
Congregation Temple Mishkan Tefila, Roxbury, Mass.

I have been a reader of The Jewish Advocate since my coming to Boston, sixteen years ago, and was therefore in a position to observe its development during that time. From a small publication, meager in size, as well as in content, the Advocate has grown to be one of the largest Jewish weeklies in the country, in which every phase of Jewish life is ably treated. The growth of your publication has kept pace with the growth of the community. The past quarter of a century has witnessed a remarkable advance in the communal life of Boston Jewry. Magnificent new synagogues have been built, schools established, and our charities reorganized and extended. The Jewish Advocate has not only faithfully chronicled every step forward, but has also powerfully helped to rouse the community to its duties, and to keep it steadfast in the performance of the tasks undertaken by it. You may well be congratulated upon this splendid record of service, and upon the success you have attained. If the Advocate is today one of Boston's established institutions, valued and appreciated by all, this is mainly due to your unflagging zeal, your integrity of purpose, and your clearness of vision. Mrs. Rubenovitz and I join in extending to you, and to your staff, our best wishes and heartiest congratulations on the occasion of your Twenty-Fifth Anniversary celebration. We especially wish to express our appreciation of the many kindnesses and courtesies of which Temple Mishkan Tefila has been the recipient from you and members of your staff. May The Jewish Advocate, under your direction, go from strength to strength, and continue to serve the cause of Judaism, of communal progress, and of good citizenship, for many years to come.

“ . . . Indefatigable Energy”

THE TEXAS JEWISH HERALD
EDGAR GOLDBERG

It gives me much pleasure to note the Twenty-Fifth Anniversary of The Jewish Advocate.

The Jewish public has no conception of the many trials and vicissitudes through which the Jewish press must go. If they had the least idea, their support would be more generous.

On reaching the port of your Twenty-Fifth Anniversary, I heartily congratulate you and trust you will be further endowed with that indefatigable energy that has brought you to this good day.

Congratulations!

THE CHICAGO ISRAELITE
N. E. OSHERMAN

Permit us to congratulate you on your Silver Anniversary.

May you go on from strength to strength, and glory to glory.

“From Strength to Strength”

THE AMERICAN HEBREW
ISAAC LANDMAN, *Editor*

Let me congratulate you on the piece of good work you have been doing for New England Jews and express my hope that you will continue in this endeavor from strength to strength.

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Many Good Things

PROFESSOR DAVID GORDON LYON
Harvard University, Cambridge

It gives me pleasure to send you a word for the special issue of the Advocate, its Silver Jubilee Edition.

I have long been an interested reader of the Advocate, and I always find in it more good things than I can find time to read.

Through your excellent paper you are making an honorable and I must think successful effort towards a better citizenship, and more intelligent and cordial relation of its complex elements. May you long prosper in this good work.

“More Years of Usefulness”

NATIONAL JEWISH HOSPITAL
(Denver, Colorado)
MRS. S. PISKO, Secretary

Will you accept our very hearty congratulations on the Twenty-Fifth Anniversary of The Jewish Advocate. Your paper has been a great factor in every movement for the welfare of the Jewish people. The National Jewish Hospital has found the encouragement and help given us by your paper a great inspiration, and we wish that you may have many more years of usefulness in the sphere of philanthropy, education and service in all Jewish activities, national and international.

To you personally, my dear Mr. Brin, we offer our best wishes for continued health, and your well known activity and usefulness. May the Advocate continue to advocate all useful and helpful work.

“. . . Harmony, Brotherly Love”

THE NEW YORK TIMES
LOUIS WILEY, *Business Manager*

It gives me great pleasure to extend my felicitations to The Jewish Advocate as it rounds out a quarter of a century of faithful, conscientious service to both Jews and non-Jews. The value of your publication in maintaining and infusing in the hearts of its thousands of readers high standards and ideals of American citizenship and in helping to dissipate prejudice is inestimable. May The Jewish Advocate grow in the extent of its influence in bringing about closer harmony and brotherly love throughout the nation.

“Of Value to Non-Jews”

ALICE STONE BLACKWELL

Congratulations to The Jewish Advocate on its Silver Jubilee! Publications like the Advocate are of value not only to their Jewish readers, but to non-Jews as well. For many years I have been an interested reader of the Advocate, and feel myself indebted to it not only for the glimpses of fine Jewish literature and beautiful Jewish legends to which it has introduced me, but still more for news of the treatment of the Jews in our own country and in other lands. The Jewish question is worldwide, and should be of burning interest to every humanitarian. We have reason to be grateful to every agency which, like the Advocate, helps to break down race prejudice and promote brotherly feeling.

EDWARD N. WYNER

What Justice Brandeis' Savings Bank Life Insurance Means to Wage-Earners

By ALICE H. GRADY

Although eight million dollars a year are being saved to the people of Massachusetts by reason of the establishment of Savings Bank Life Insurance in this Commonwealth, comparatively few people realize the far-reaching significance of this fact. This system, which saves eight million dollars to the people of Massachusetts annually, is also saving seventy million dollars a year to the people of the United States. Millions of persons who are being benefited by this institution are not even aware of its existence.

The author of this plan was a Jew, Mr. Justice Brandeis of the Supreme Court of the United States.

The plan was submitted by Mr. Brandeis to the Massachusetts Legislature in January, 1907, as a constructive protest against the high cost of life insurance to persons of small means. Close on the heels of the presentation of the plan came a reduction of ten per cent. in the cost of the so-called "weekly premium policies" written by the large industrial insurance companies. This belated concession on the part of the commercial insurance companies failed to conciliate a public which had become thoroughly aroused to the need for reform in the matter of life insurance for our wage-earning population, and thousands of persons rallied to the support of the savings bank insurance plan during the five months of bitter opposition which intervened between its introduction in January and the signing of the bill on June 26, 1907.

The first policy was written in June, 1908, and during the eighteen years which have elapsed since that time, premiums have been received from the policyholders amounting to nearly seven and a half million dollars. Death claims have been paid totalling more than a million dollars. Dividends have been paid to policyholders exceeding \$1,710,000. Cash surrender values have been paid to policyholders totalling \$413,961.54. The amount of business now in force is \$44,000,000, representing more than 56,500 policies. Dividends have been apportioned to be paid to policyholders during 1927 amounting to \$409,000.

After this non-commission system had had a year's experience and it became evident that it was in fact purely mutual, and policyholders were to receive a dividend, there took place a second reduction of ten per cent. in the cost of the so-called "weekly premium policies" written by the large industrial insurance companies, and several years later another slight reduction was made, thus making possible to our Massachusetts people and to the people all over the United States the present enormous saving referred to in the opening paragraph.

The Savings Bank Insurance plan was founded on the theory that life insurance for the bread-winner should be furnished as a social service and not as a commercial undertaking, and that it should be supplied at the lowest possible cost consistent with absolute safety. Employers established agencies for the convenience of their employees, in order that they might have their premiums deducted from their pay envelopes and transmitted by one check to the insurance bank. Savings banks, trust companies, and national banks established receiving stations for premiums, and the State employed two "instructors" to devote their entire time to acquaint the people with a knowledge of the system, the cost at the several ages, and how to make application.

The State also employs an actuary, whose duty it is to figure the rates at which the insurance may be purchased, and also to prepare the policy forms to be issued by the banks. The State also employs a physician, expert in the life insurance business, called "State Medical Director," whose duty it is to make sure that only those persons who can pass a satisfactory medical examination may become insured.

One hundred and five banks throughout the State are already identified with the system. Of these, ten savings banks have established insurance departments, so that it is now possible for any one person to be insured for a maximum of \$10,000.

Briefly stated, this form of life insurance averages

about twenty per cent. cheaper than any other form of level premium life insurance to be obtained in Massachusetts.

Headquarters are maintained at the State House, where complete information may be received, and where the applicant for insurance may be examined if he so desires.

Mr. Justice Brandeis states that one of the events to which he looks forward with pleasure each summer is a brief visit to the Savings Bank Life Insurance Division at the State House, where he notes with great satisfaction the steady growth of this institution which has proved so great a boon to our people.

Dissipates Prejudice

UNITED PRESS

HENRY MINOTT, *New England Manager*

To the hundreds of congratulatory messages that undoubtedly will come to you on the occasion of the Advocate's Silver Jubilee, I just want to add a word of praise.

During its quarter century of service, the Advocate has gone far toward accomplishing the task to which it is dedicated—the dissipation of prejudice in favor of harmony and brotherly love.

Today, the Advocate stands as a recognized American institution of very real value, not only to New England Jewry, but to the people of New England as a whole.

" . . . More Power"

RABBI ABRAHAM NOWAK
Cleveland, Ohio

As a former resident of the city of Boston, allow me to rejoice with you on the Silver Anniversary of the founding of The Jewish Advocate.

Twenty-five years of service in the vineyard of Israel is a period worth while pausing at for a moment of retrospect, and particularly when it has been a period of storm and stress marked by changing conditions and consequently changing ideals.

Jewry in America, in fact the world over, has been deeply affected by the new spirit of the age.

To act as a mouth-piece interpreting the new times and truthfully expressing the inner consciousness of Jewry, has been no easy task. In this connection, I want to compliment The Jewish Advocate for its broad vision, keen insight, and fearless leadership. I congratulate its editors and wish them more power.

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At the termination of your service of twenty-five years may I take the occasion to express to you my sincerest wish for a great service ahead? The need for good religious journalism is keen indeed and I can wish you no finer future than helping fill that need.

John W. Herring

" . . . Loyal, Earnest"

FREDERIC W. COOK
Secretary, Commonwealth of Massachusetts

It is a great pleasure to extend to you, Mr. Brin, and your associates in The Jewish Advocate, my heartiest congratulations upon the accomplishments of your publication. Yours is indeed an enviable record and your efforts have meant much to bringing about a better understanding among all the people of our Commonwealth. Newspapers selfishly devoted to maintaining individual languages and inherited customs of other nations and races have little place in this great country. The Jewish Advocate has never been such a paper. Loyal always to the spirit of Judaism, and staunchly defending its people against unjust discrimination, it has at all times urged upon its readers a mutual regard for the rights of all mankind. Its editorials, wholly devoid of any suspicion of racial and religious prejudices and reflecting the heart and mind of its editor, may always be depended upon to carry the earnest and sincere message of real Americanism.

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(Boston, Massachusetts)
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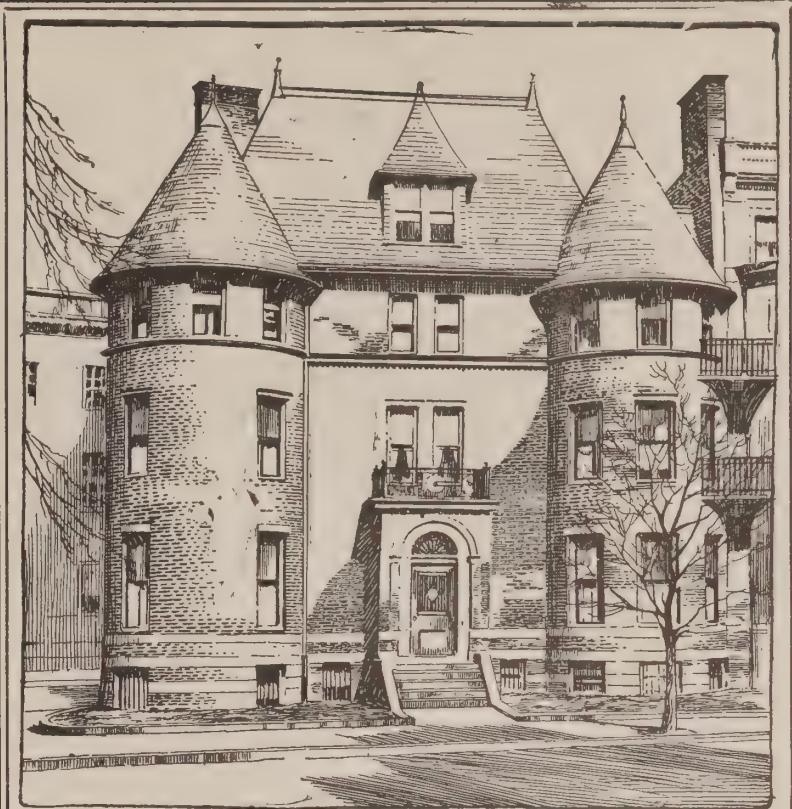
May greater and greater success attend your efforts!

Helps Attain Objective

REV. ABRAHAM RIHBANY

Please accept my heartiest congratulations on your twenty-five years of devoted and significant service to the cause of religion, morality, and good citizenship, and on your plans for even greater service in the future. America has a mighty task to accomplish in welding together the many racial and religious elements within her territory into one harmonious body of free and enlightened citizens. The services of such a periodical as The Jewish Advocate cannot possibly fail to contribute very materially to the attainment of America's great objective.

May success and the joy of helpful service ever attend your efforts.



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The Community Church, New York

Please accept my heartiest congratulations on your completion of twenty-five years of broad-minded and high-minded service of Jewish interests in America. In serving these interests in that broad spirit of universal brotherhood which has always been yours, you have done more than merely help your own people. Through them you have helped the nation by steadfastly striving to break down all barriers of prejudice and ill will, and to supplant such barriers by new and noble bonds of amity and concord. You have shown what American ideals can mean to the Jews, and you have shown also what the cultural and spiritual traditions of Judaism may contribute to America. There is a wonderful opportunity here for interchange of experience and thought to the mutual advantage and enrichment of all concerned. You have seen this opportunity and in your able and enlightened paper you have glorified it.

" . . . Harmony, Understanding, Goodwill"

DR. JULIAN MORGENTHORN
President, The Hebrew Union College, Cincinnati, Ohio

I am happy to learn that The Jewish Advocate is about to celebrate its Silver Anniversary. I congratulate you most heartily upon this achievement and wish you and your Journal a long and successful future. In the work which now confronts us, of welding together into a complete and perfect unity, the various elements and groups in American Jewry, and bringing about a spirit of harmony, understanding, goodwill and co-operation, so that together and as a unity, we may build up a living, growing and achieving American Judaism for ourselves and our children after us, the Jewish Press of America can and must render inestimable service. I am sure that your paper has already contributed much in this direction and that in the future, its service along this line will grow increasingly valuable.

" . . . Reason to Be Pleased"

RABBI HARRY LEVI

My greetings to you on the Twenty-Fifth Anniversary of the birth of The Jewish Advocate. I have known the Advocate but fifteen years, and most of that time it has been in your hands. I congratulate you most heartily on what you have made of the paper and on what, through it, you have accomplished for the Jews of New England. You have reason to be pleased. I trust the Advocate will continue to serve its Jewish constituency with ever increasing efficiency. New England Jewry needs journalistic championship and representation of the highest possible type. We are a comparatively unknown community, unknown not merely to the rest of the country but even to a large part of our local non-Jewish community. We have need of a Jewish press ready to consecrate itself to its high service and moreover represent every element of our people, every phase of our faith, that constitute a world of our own. And the Advocate is faced with the task of speaking justly and courageously for all of us. This is no easy responsibility.

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“Are People More Religious Than They Pretend?”

By RABBI ISRAEL GOLDSTEIN

There are many people who regard themselves as being outside the religious category, who really belong within it. Why do they thus regard themselves? Either because they imagine it a sign of enlightenment and of courageousness to disclaim Religion, or else because they are laboring under a misconception of the essence of Religion.

The essence of Religion, in my opinion, comprehends first, an ethical way of life, and second, a system of belief. Ethical conduct alone does not make a man religious, though ethical conduct is the inevitable expression of Religion. There is also necessary to the Religious definition, the credal element, which should include, a belief in God, a belief in the soul, and a belief in the ultimate perfectability of the human race.

Anyone who measures up to this definition of Religion, may be called religious, even though he may not be affiliated with a church or observe the ceremonies and the ritual.

A great portion of self-avowed “heresy,” however, is due to the fact that people nowadays enjoy being “heretics.” It gives them a sense of superiority to know that they have “emancipated themselves from the shackles of Religion.” It makes them not only feel that they are enlightened, but that they are also bold and courageous.

The fact, however, is that they are showing neither courage nor advanced ideas. The great battle of the heretics—of the true heretics—was fought out some time ago, when the grandfathers of the latter day pseudo-heretics were boys. Yet even that battle was fought not so much against Religion as such, as against institutional and dogmatic Religion. There is nothing new or advanced, therefore, about the anti-religionist attitude today.

So far as courage is concerned, the pseudo-heretics know perfectly well that they are safe in proclaiming their “heresy.” Public opinion today places the religionist on the defensive and takes the anti-religionist for granted. It may require courage to disavow Religion in Tennessee or in the backwoods of Kentucky, but in New York, the most pagan city in the world, the man who chooses to be regarded as being outside the religious category, is far from courageous. Rather is he liable to the indictment of trite, commonplace standpattism.

If those who pretend to a disavowal of Religion were honest with themselves and frankly avowed their adherence to the essence of Religion as defined, and if those who misconceiving the definition of Religion in sincere ignorance were awakened to a true understanding of it, it would be found that by far the greater portion of even our metropolitan humanity, belongs to the religious category.

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The Social Worker

By GLENN FRANK
President, University of Wisconsin

The first essential of social work is healthy-mindedness.

If social work is to be more than an adventure in the amiable futility of unintelligent good will, it must be born of healthy-mindedness and give birth to healthy-mindedness.

Sick-mindedness gives us romantic social work that is marked more by its tears of sympathy than by its technique of service.

Healthy-mindedness gives us realistic social work that operates in the bracing air of facts.

I suggest one test of healthy-mindedness to the social worker.

The healthy-minded social worker will go on the assumption that in a wholly healthy-minded civilization there would be no social workers because there would be no need of social work.

The goal of the healthy-minded social worker will be to work himself out of a job.

The healthy-minded social worker will recognize the danger as well as the desirability of professionalizing social work.

We are, I admit, caught on the horns of a dilemma here. Social work needs all the experiences it can command. And yet the very efficiency of elaborate permanent social agencies of certain sorts may become an alibi for slackness of social consciences and shoddiness of social policy on the part of families, schools, industries and governments.

The healthy-minded social worker will, therefore, resist the psychology of permanence in his work, bending all the energies of his experiences to hastening the day when he can dismantle his office and disband his organization.

This is asking a good deal of ordinary human nature, I know, but healthy-minded social work calls for more than ordinary human nature. It calls for an exceptional spirit of self-sacrifice that will not permit a man to keep his organization for the prevention of cruelty to animals, let us say, going after automobiles have wholly taken the place of horses, and dogs and cats have gone out of style in his town.

Healthy-minded social workers create organizations because there is work to be done, but they never look around for work to do in order to keep organizations going.

The healthy-minded social worker constantly reminds the Nation that his very existence is an indictment of the normal processes of the social order.

The great day in the life of a social agency is not when it adds a new activity, but when it is able to discontinue an old activity because the social order has caught up with its ideals.—“*Better Times.*”

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Through the United Palestine Appeal, with the aid of the Jews of Boston, there is being laid the foundation for a mighty edifice, which is becoming a spring of life for the Jewish people.

The new Jewish life in the Land of Israel spells growth and constructive accomplishment, hope and security, as compared with the misery, uncertainty and despair that dominates the life of the Jews of Eastern Europe.

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It is to the honor of the Jews everywhere that in Palestine is being created a sturdy race of Jewish farmers and that in the Jewish Homeland is flourishing a living Hebrew language, with the University at Jerusalem crowning the new Hebraic culture.

The Jewish people is in duty bound to proclaim its historic right to its land, its language, and its heritage, and thus to share in the glories that a Rebuilt Palestine is bringing to the Jews everywhere.

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Will Syria Become a Country of Jewish Colonization?

By I. SCHECHTMAN

SYRIA is one of the most discussed problems in France today. It is indeed a tragic problem for France. For centuries, French public opinion cherished the conviction that Syria was a French Province. Turkish despotism alone prevented Syria from uniting with her mother country, France, with which the Syrian population was closely connected both in culture, politics and economics. And when, after the World War, Syria was liberated from the Turkish yoke, the French were unanimously of the opinion that the inhabitants of Syria would enthusiastically acclaim the hegemony of France, its "natural ruler and elder sister."

The facts, however, proved the contrary. As far back as 1919-1920, a large number of Syrian Arabs protested in strong terms against the French Mandate for Syria. An armed revolt against French domination broke out. At that time it did not make any perceptible impression in France, because the Government, as well as public opinion in general, thought that the instigator of the revolt was England, and that England was hoping thus to gain possession of a part of Syria and was for that reason carrying on a secret intrigue against France.

But in the last few years a marked change has come over French public opinion with regard to Syria. English competition has ceased to play any important part and, in spite of that, the position in Syria has not become in any way easier. The French Administration in Syria is extremely unpopular. The population is highly dissatisfied, continual protests and rebellion make the position uncertain, compelling France to keep a large standing army in Syria, involving the loss of a large number of men and much money. The French have already tested all sorts of regimes—severe and lenient, federal and centralized. They have changed their High Commissioners, appointed generals and civilians, Conservatives and Socialists without avail. Syria has remained discontent. The rebellion of the Druzes goes on, the economic position is extremely unsatisfactory and the hopes placed in the Mandate have all failed. Such a position is becoming more and more intolerable to French public opinion which is getting tired of making sacrifices for Syria without obtaining anything in exchange. In the press, as well as at public meetings, voices are heard con-

demning the whole French adventure in Syria. They say come to an understanding with the native population or clear out of Syria.

I have been present at several such meetings. Some were convened by the French Communist Party and were not of great importance—the old stock phrases about Imperialism and the liberation of the Eastern people. The audience consisted entirely of Communists. Much more interesting were the meetings convened by people who could not be suspected of harboring Communist sympathies, meetings called by the Chamber of Commerce of Lyons. The audience at these meetings consisted of business men who have business connections with the East, and of former military men and Colonial Administrators whose views are symptomatic of a large body of French public opinion as a whole.

The speeches delivered at these meetings were full of expressions of deep disappointment. Even those speakers who expressed themselves against giving up the Syrian Mandate admitted that France so far had nothing but disappointment from Syria and that such a state of affairs could not be allowed to continue.

"Surely it should be possible to improve matters," one speaker, an influential silk manufacturer of Lyon said. "The British in Palestine had succeeded in establishing order and securing the economic development of the country. Palestine does not cost the British a penny, and here we have nothing but trouble in Syria."

"Yes," some one interjected, "but in Palestine the British have the Zionists."

"True," the speaker replied, "but why can't we have our Zionists in Syria?"

The idea that France will in the end have to get her "own" Zionists in Syria, is becoming more and more popular in certain influential circles in France. The remarkable difference between the position in Palestine and Syria is obvious and French political and economical leaders are willy-nilly coming to the conclusion that it is the Zionists who are responsible for British stability and the progress of order in Palestine.

Very interesting in this regard was the best speech recently delivered by the former French High Commissioner in Syria, M. de Jouvenel.

M. de Jouvenel has repeatedly confessed that at one time he was

(Continued on Page 70)

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WILL SYRIA BECOME A COUNTRY OF JEWISH COLONIZATION?

(Continued from Page 69) a confirmed opponent of Zionism, and not on one occasion he had refused to sign a Zionist Manifesto. Now, after his visit to Palestine and his experience in the Near East, he has come to the conclusion that Zionism alone can do certain things in the East which no other movement could. M. de Jouvenal has described in enthusiastic terms how the Jews are introducing in Palestine modern technique, intelligence and capital, and are assisting the Mandatory Power in pacifying the Arabs.

The Arab, M. de Jouvenal declared, knows two allegiances—might and money. He is always vacillating between these two powers. Seeing these two powers joined together—British might and Jewish money—the Arab submits.

M. de Jouvenel, therefore, talks of opening up Syria to Zionism. The few Jews already in the country are of inestimable value to the French.

The Jews in Syria, M. de Jouvenel declared, are not numerous, but they form the link between East and West. The remarkable power of adaptation of the Jew and his loyalty to France are not to be underestimated. "The Jews helped me greatly in my work. I wish I could have had more such helpers," he said.

M. de Jouvenel then proceeded to show the Jews that Syria offers them many more advantages than Palestine, that, in fact, it would be of greater value to the Jews to colonize Syria than to colonize Palestine. Syria, M. de Jouvenel declared, is much better adapted for colonization than Palestine. The country is rich, the soil is fertile. Syria, being situated between Persia and India, has a great economic and trade future. The former Governor of Jerusalem, Sir Ronald Storrs, had said to him that Palestine was a province whereas Syria was a country.

M. de Jouvenel did not make any definite offer. He is too shrewd

for that. But the whole tenor of his speech was to the effect that Palestine is not the only country in the world, and that Britain is not the only State that is ready to make use of Jewish capital, Jewish energy and Jewish loyalty for the sake of her own interests in her mandated territory.

It would be a great mistake for Jewish public opinion to deduce from M. de Jouvenel's statement that Jewish colonization in Syria has become a concrete reality. M. de Jouvenel himself made it clear in his speech that Jewish colonization on any important scale in Syria would be possible only after three conditions were satisfactorily arranged: (1) That Zionism will have achieved its purpose, (2) That the Zionists will have drafted a detailed colonization plan, and (3) That the Zionists will be in possession of sufficient capital to carry out their plan.

These three conditions are certainly not easy to fulfill and the question of Jewish colonization in Syria has therefore not yet reached the sphere of practical politics. At present it is but an interesting and important political probability for both the French and the Jews.

It is perhaps worth mentioning that there is a difference of opinion among leading French statesmen as to the character to be assumed by the Jewish colonization work in Syria. The initiator of the scheme, M. de Jouvenel, seems to think that the Jews would settle in various parts of Syria and would not concentrate in one place.

For M. de Jouvenel there is no connection between the upbuilding of Palestine and Jewish colonization in Syria. This is why he does not mention the Jewish national aspect of the matter and considers it simply from the point of view of purely economic colonization. M. Briand, on the other hand, sees it from an entirely different point of view. It is no secret that during Dr. Weizmann's interview with M.

(Continued on Page 71)

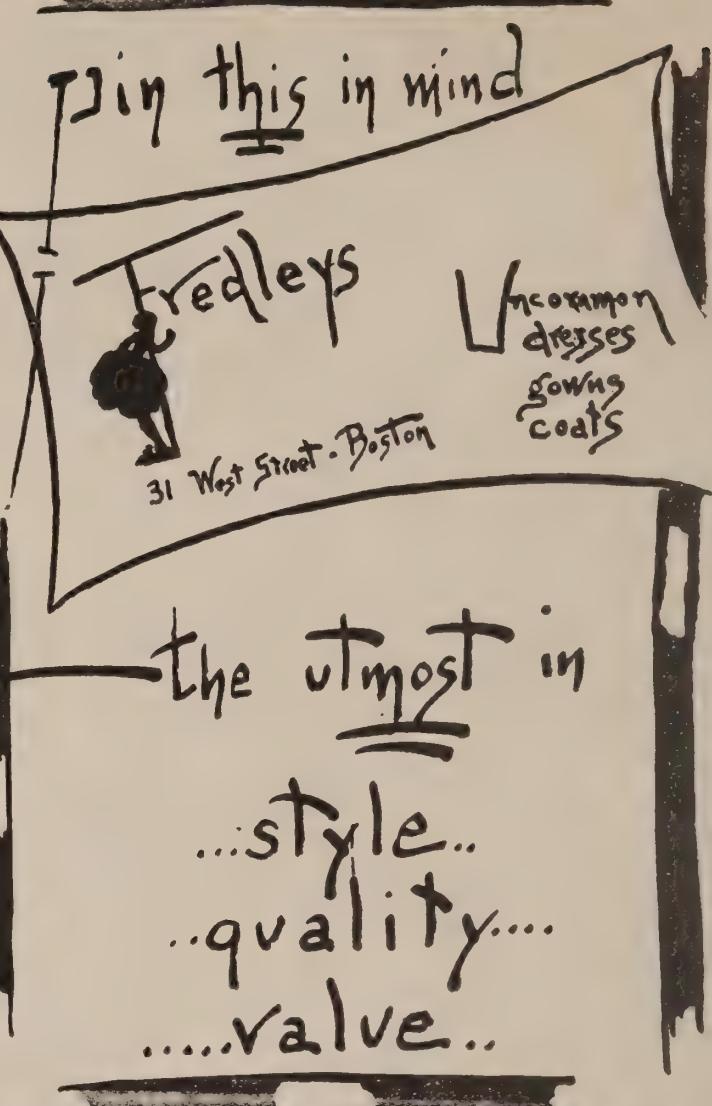
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THE STANDARD COAL COMPANY takes this opportunity to congratulate you on your 25 years of splendid work. Your valuable and interesting columns no doubt deserve the highest praise as a newspaper serving faithfully the Jews of Greater New England.

IT is my sincere wish that you may continue to prosper, and that The Jewish Advocate will be read by every Jewish family in New England as a regular weekly duty.

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The Jewish Advocate, celebrating the Twenty-Fifth Anniversary of its publication and its Silver Jubilee, notes not merely the passing of twenty-five years in routine work, but twenty-five years of admirable service of a type that helps to make good citizenship.

Published in English, co-operating with every worth-while movement, it has won for itself a recognized place in the publications of New England. It has always stood for the ideals of America and has been very effective in its advocacy of worthy efforts such as the Red Cross, Near East Relief, Christmas Seals, and other movements for the benefit of humanity.

We have a saying in business that an industrial institution is many times but the lengthened shadow of one man. I am reluctant to permit this Twenty-Fifth Anniversary of the publication of The Jewish Advocate to pass without a word of congratulation to the proprietor, Mr. Alexander Brin, whose enthusiastic personality is reflected in the activities and accomplishments of this great newspaper which lends its aid to every good movement.

Elwin T. Fuller

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SAMUEL COLE, Manager

Will Syria Become a Country of Jewish Colonization?

(Continued from Page 70)
Briand, the French Foreign Minister definitely said that he did not understand why the Jews should colonize the oasis Palmeira. The oasis is not a part of Palestine and never would have any connection with Palestine. The Jews, therefore, have no national interest in Palmeira for which they should make sacrifices. The colonization of Palmeira, M. Briand argued, could have no tangible success. Quite otherwise, however, was the position in that part of Syria of which M. de Jouvenel had spoken, namely, the Hauran, which is the natural continuation of Palestine and is closely connected historically, geographically and economically with Transjordan. M. Briand believes in the Jewish colonization of the Hauran and he thinks that the area could become part of the Jewish national territory.

The question has not yet become an actuality of French policy. But it stands a good chance of becoming practical politics.

THE UNITY OF ISRAEL

By DR. MORDECAI M. KAPLAN

ONE of the obvious defects in the creed of Maimonides is his omission of the doctrine of the unity of Israel. The only way in which we can account for this omission is that in his day the doctrine was questioned neither by Jew nor Gentile. A creed usually includes only those beliefs which are challenged.

There never was a time when the unity of the Jewish people was so much in danger of being disrupted as it is today. We are broken up into numerous groupings, according to country, outlook on life, social status, and various other lines of division. The time has come when we must restate and reformulate the doctrine of the unity of Israel if we want it to function in our lives. In our platform as a Society for the Advancement of Judaism, we state that "we want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through co-operation in the furtherance of Judaism at all times."

The history of the unification of the Jewish people will help us understand fully the implications of this principle. That Israel should be a united nation became an accepted ideal from the time when the ten or twelve Israelitish clans had coalesced sufficiently to constitute two outstanding groups, namely those that were headed by Ephraim and those by Judah. There were dreamers and visionaries in both groups who looked forward to the complete fusion of all the tribes into one nation. That dream did come true, but only for a short time. It was only during the eighty years of the reign of David and Solomon that there was a politically united Israel.

There may be some truth to the theory that the story of Joseph's dissension with his brothers, which ends in their reconciliation, is intended to dramatize the hope entertained by some of those visionaries that the Northern and Southern Kingdoms might ultimately be united. Apparently, even the Rabbis interpreted the story of Joseph in some such way. For the prophetic portion which they have selected to correspond with this story is a selection from Ezekiel which records the vision in which he was told to enact a symbolic performance for the purpose of giving vivid expression to the prophecy, "I am about to take the Israelites from the nations where they have gone, gathering them from every quarter and bringing

them back to their own land, where I will make them into a single nation upon the uplands of Israel, with a single king ruling over them. They shall no longer be two nations, nor shall they be divided into two kingdoms any more."

This belief that Israel should normally constitute one nation arose from the fact that there had been a time when most of the tribes that were identified with Israel had lived and suffered in common. Common memories naturally led to the assumption that all the tribes had a common ancestry. Moreover, all the clans of Israel regarded themselves as having been redeemed by God from Egypt. They had shared the same experiences in the wilderness with their leader, Moses. Together they had invaded the land of Canaan and wrested it from its natives. Therefore, they felt that they should remain one nation by acknowledging the same God and having the same government. This conviction dawned slowly and gradually upon them. But in time there arose leaders like Samuel and David who based their political and religious activities upon this conviction.

Afterwards came the prophets with their message concerning the oneness and universality of God. The inescapable conclusion of such teachings was that worship must be centralized in one sanctuary. If local sanctuaries were tolerated, each locality would be bound to have its own deity. Competition, rivalry and jealousy would obscure the unity of God and destroy the unity of Israel. After the Assyrian conqueror destroyed the government of the Northern Kingdom in 721 B. C. E., what remained of it merged with Judah and together they became one nation, with a single sanctuary and a single government.

The noteworthy fact about the history of the idea of a united Israel is that there emerged from the struggle for national unity a new ethical standard. There was precipitated the spiritual principle that those who at any time share life by undergoing common experiences are under an obligation to remain united. Having had a common past imposes the duty of cooperating in the present, and of developing a common future. This principle has a wide range of application even in our own time, from domestic relationships to relationships among nations. It raises the question whether a man and woman have ethically the right

(Continued on Page 73)

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GIFTS FOR ALL OCCASIONS

THE UNITY OF ISRAEL

(Continued from Page 72)

to separate when differences arise between them. This principle also has important bearings upon national and international issues.

It is only in the light of that principle that we can understand, for example, the justice of the cause of the Northern States in our country in coercing the Southern States to remain united with them. It is unfortunate that this principle had to be vindicated by the sword, yet our country would have been but a replica of Europe were it not for the Civil War. We, too, would have been torn by national jealousies and our young men would also have had to spend their best years in an armed camp.

When the Second Commonwealth was destroyed and the Jewish people was dispersed to all corners of the earth, the doctrine of the unity of Israel received a new and more intensive emphasis. The very fact of dispersion and the very danger of disintegration stiffened the solidarity of the Jews. Never had Jewish unity been insisted upon with such fervor. It was thenceforth a solidarity based upon uniformity of belief and practice. The powerful governments of Europe, in order to enforce their will, had to resort to the usual machinery of police and spy systems, while the Jewish people, scattered as it was

in every country of the globe, was able to enforce its will without such aids.

The Jews actually experienced a sense of organic unity. They looked upon the scattered remnants of Israel as all part of one living body. In contrast with Esau, as Rome is referred to by the Rabbis, who is described as possessing many souls, the children of Jacob are referred to as having but one soul. It is because Israel ceased being a multitude and became united as one people that God deemed it qualified to receive the Torah. The Rabbis say that it is as a reward of the unity which Israel ascribes to God that God renders Israel one unified people. R. Simeon ben Yohai compares the relation of God to Israel to a house built on rafters. So long as the rafters are bound together, he says, the house can stand, but as soon as they are loosened, the house falls apart. So the manifestation of God in the world depends upon the unity of Israel.

In modern times, beginning with the Emancipation, the doctrine of the unity of Israel has received a rude jolt. The nations expect the Jews to give up their own national aspirations and to become assimilated in every respect except in religion. This expectation is the

source of the disrupting influences in Jewish life today. Not only the unity but the existence of Israel has been jeopardized by this demand of the nations.

The answer of the Orthodox to this challenge to our unity and existence is that the unity of Israel must continue to be based in the future as it was in the past upon the uniformity of belief and practice. The belief is still to be the creed of Maimonides, and the practice that formulated in the Shulchan Arukh. It is evident to any thinking man that this interpretation of Jewish unity is impracticable and incompatible with a modern scientific outlook.

Reform Judaism, on the other hand, interprets the unity of Israel as only a remembrance of a common past, and an obligation to be of mutual help in times of stress. But as to belief and practice, it accepts the principle of local and sectional self-determination. This interpretation is bound to disrupt the actual unity of Israel, for no past which fails to function as a means of present creative endeavor can continue to be remembered for any length of time. The rift in mode of life and type of interest among the various sections of Jewry is bound to grow even wider, and the momentum of common memories is bound to be completely spent in the course of two or three generations.

We, therefore, believe that the

nationalist interpretation is the only one that is feasible at the present time. According to that interpretation, the unity of Israel must be based on continued co-operation both of world Jewry and of local Jewries in as many forms of creative effort as possible.

There are a few outstanding tasks facing the people of Israel throughout the entire world which necessitates the help and the co-operation of all Jews.

Every Jew has the opportunity of experiencing a vivid and spiritually fruitful sense of unity with the rest of Israel by becoming a partner in the undertaking to make of Palestine a Jewish Homeland. Not only is the very life of the Jewish people bound up with the success of this enterprise, but also its creativeness and effectiveness. Only a rehabilitated Jewish people living on its ancient soil can bring about a renaissance of the Jewish spirit and a revivified and revitalized Jewish culture.

Through the cultivation of the Hebrew language, the individual Jew has an opportunity of entering into living communion with the inner life of his people. There is no other means at hand that is so calculated to give the Jew a sense of the reality and vitality of Israel. Hebraic culture cannot be acquired or created through the medium of translations. The second-hand method of becoming ac-

(Continued on Page 80)

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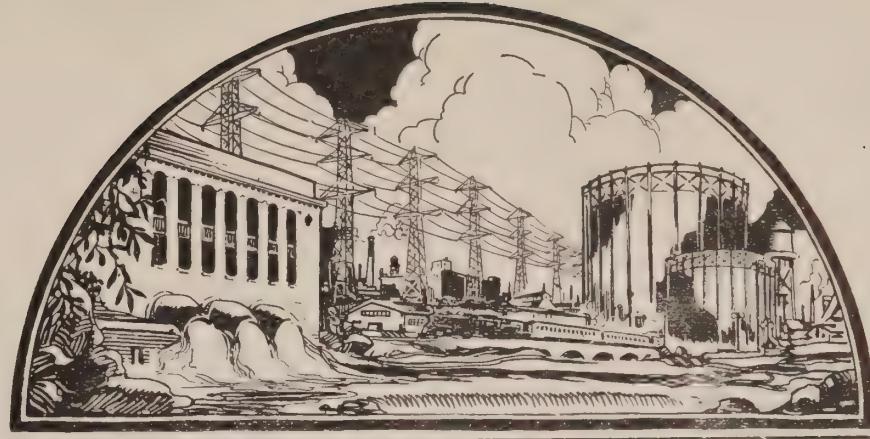
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THE MASQUERADE

— to be
— a Jew
— or not
— to be
— that is
— the question;
— whether 'tis
— nobler to
— walk the
— wide world
— in the
— resplendant
— company
— of saints and
— sages,
— prophets and
— patriarchs,
— history and
— heroism,
— or whether 'tis
— wiser to
— cringe and
— cower
— in the rear
— of the army
— of a
— spurious
— modernism,
— and eat
— Christian
— crumbs
— that have
— fallen from
— Jewish tables;
— whether
— we must
— be a lot
— of SHEEP
— just because
— The Lord
— Is Our
— Shepherd;
— whether
— you and I
— can call
— ourselves
— GOOD JEWS
— if we
— swindle on
— MONDAY,
— gamble on
— TUESDAY,
— torture the
— poor Rabbi
— on WEDNESDAY,
— eat Trayfess
— on THURSDAY,
— neglect our
— Talmud Torahs
— on FRIDAY,
— and desert
— the Synagogues

— on SATURDAY—
— if we only
— shout
— “PALESTINE!”
— on SUNDAY?—
— whether
— Jesus Christ
— was a Nordic,
— immigrationally
— speaking;
— whether
— Jewish
— Community
— Buildings
— must have
— strictly
— Jewish
— bowling-alleys,
— and should not
— the Rabbi
— dedicate the
— first ball?
— whether some
— of our leaders
— MUST
— be ignoramuses;
— whether
— our Yiddish
— newspapers
— will continue
— to take
— THREE
— cents
— for a
— half-cent's
— worth
— of stupid
— insipidness;
— whether
— old Yankel
— falls asleep
— at the sermon
— because he
— does not
— understand
— the language,
— and his
— children
— fall asleep
— because
— they do;
— and whether,
— it be not
— a wiser communal
— philosophy,
— to give
— a dollar
— for IDEALISM
— instead of
— selling idealism
— for a
— DOLLAR!

— J. J. JURMAN



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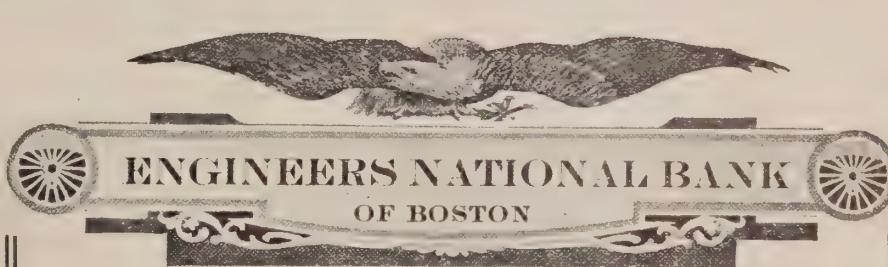
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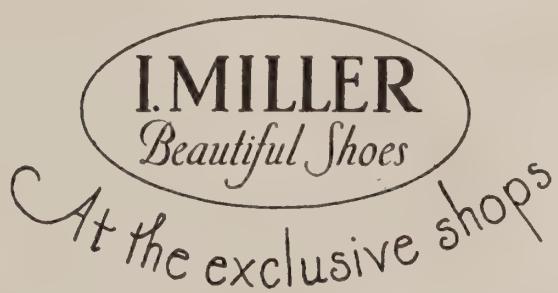
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To Chana's People in America

*From the Letter of Chana, a Mother in Poland,
to Her People Here.*

“YOU cannot understand such hunger as ours. It is the hunger without hope.

“Yesterday my Mischele asked me, ‘Will there ever be enough to eat again in the world?’

“He thinks the whole world hungers as we do, but I do not tell him that there are many in the world who do not hunger, lest he ask me, ‘Why does God afflict us more than he afflicts other people?’

“I say to him, ‘In God’s good time there will be much food for everyone. God is good. In a little while He will give us much food!’

“But in my heart I say, ‘When, oh when, oh Lord? Why are we afflicted? What have we done to merit such suffering?’

“The other week the wife of Hirschel, the shoemaker, died. She was still a young woman, but there were some of us who said, ‘Perhaps it is better that she died. For what would she have to continue to live? For this misery? For this hunger?’

“Do you see? It has come to pass that many of us envy the dead from whom all pain has passed.

“My little Sarah has become sick in the lungs, and all night she coughs. There is no strength in her since there is so little food, and each day she grows weaker from her coughing.

“As I speak to Mischele, so my husband speaks to me. He says to me, ‘We must not forget the goodness of God. In the darkest hours He has always saved us.’

“But in his face I see his hopelessness and his grief, especially in the night when Sarah coughs.

“I write, not knowing you will ever get my letter, but hope God will direct it to you, so we may be helped and please to help all in our village where there is great hunger and sickness — many have already died, some by their own hands. God help them!”

*This Letter Is Transmitted to Every Jew in Massachusetts by the
United Jewish Campaign of Massachusetts for \$1,000,000
for Relief and Reconstruction in Eastern Europe*

DO YOU CARE ?

DEATH STALKS IN EVERY HOME



The Unity of Israel

(Continued from Page 73)
quainted with the literature and language of a people can at best result in a somewhat sympathetic understanding of the soul of the Jewish people, but never in an identification of one's interests, abilities, and creative talents with those of Israel.

By keeping in touch with the Jewish current events and opinions throughout the world, every Jew is brought into close contact with his people. A periodical like the "Jewish Daily Bulletin" is indispensable to living and thinking as a Jew. By daily reading what is going on in Jewish life, we acquire a keen sensitiveness of everything Jewish. We learn to share the joys and sorrows of our brothers in every country on the face of this earth, and acquire an enlightened sense of Jewish duty. Ignorance of the Jewish present is just as baneful and disruptive as ignorance of the Jewish past.

The doctrine of the unity of Israel must be translated into co-operation among local Jewries and into their pooling together all their spiritual and cultural resources for the sake of carrying on Jewish life. Nothing less than the concentrated effort of entire Jewish populations will make possible the perpetuation and development of Jewish habits, customs and ceremonies and, what is most important, the organization of Jewish educational endeavor on a sufficiently large scale to render it efficient and effective.

We must counteract the danger of fragmentation which lurks in the competitive spirit that exists among congregations of the same locality. There is a great need for organizing congregations on a national scale. But even greater is the necessity for congregations in each neighborhood to unite for various creative purposes. Not only should this need be felt when it comes to supervising the Kashruth of butcher-shops, but also in the erection of Jewish elementary high schools, and in the stimulation of Jewish self-expression in letters or in the arts.

It is only through increased and continued co-operation both of world Jewry and of local Jewries that the unity of Israel will become a spiritual and ethical influence in the life of every Jewish man and woman.

"Hebraic tradition stands for all time—for morality and for consideration of the other man. This influence has come down to us. The fathers of the Declaration of Independence knew it well, this great heritage, this great tradition of justice and tolerance."—Cardinal Hayes.

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A Word About the Beth Israel Hospital

As a result of the two campaigns, \$1,594,960.50 in pledges have been received, and the amount of \$758,032.50 has been collected. Immediately after the first campaign 333,000 square feet of land, in the heart of the medical centre of the City of Boston, located on Brookline Avenue, Boston, Mass., was bought at a cost of \$166,673.50. The Architects, Messrs. Densmore, LeClear & Robbins, together with Dr. S. S. Goldwater of the Mount Sinai Hospital, New York, and Dr. Frederic A. Washburn of the Massachusetts General Hospital, as consultants, were instructed to prepare plans for the erection and construction of a group of Hospital buildings consistent with the position occupied by the Jewish people of the City of Boston.

After competitive bidding, contracts in the amount of one million, two hundred thirty-two thousand, five hundred four dollars (\$1,232,504) for the completion of the rest of the buildings have been let. The last group of buildings consist of the following: A seven-story Ward Building connected to the present Out-Patients Building by a corridor. At one end of the Ward Building will be an Administration Building and across the end of this will be located the Service and Operating Building. An unattached unit will contain the Power House and Garage. It is hoped that with the advent

of the next Jewish New Year all of the buildings will be substantially completed.

The Dispensary Building, Nurses' Home, the land, and architects' services cost \$736,388.85; the land and buildings are substantially paid for. The buildings speak for themselves and are assurances of the character and dignity of the institution which is now under construction.

Aside from the construction of the buildings, it has been estimated that \$250,000 will be required for equipment, \$50,000 for beautifying the grounds, which together with the architects' fees and other incidental expenses will make the total cost approximately \$2,500,000.

The officers of the Hospital earnestly invite all its friends to inspect the buildings already completed, for only by an inspection can one be brought to a realization of the splendid structures that are being erected by the Beth Israel Hospital. The Officers and Committee charged with the duty of erecting these buildings feel a keen sense of responsibility in connection with their work, and, in the execution of their task have made an effort to create such an institution as would be a monument to Jewish Philanthropy and a befitting gift on the part of the Jewish people to the City of Boston.



Making History for Boston's Jewish Community

Picture Taken at Time When Ownership Was Acquired of Brookline Avenue Site on Which
Beth Israel Hospital Buildings Are Being Erected



Photo taken March 31, 1924, showing Al. A. Rosenbush, who was chairman of the first Beth Israel Appeal, handing a check for \$166,673.50 to President Albert A. Ginzberg, which was used to pay for the new site of the Beth Israel Hospital Buildings on Brookline Avenue. The check was turned over in the presence of several directors of the Beth Israel Hospital. They are: Standing (left to right), J. M. Mann, Max Shoolman, E. J. Brody, Joseph Rudnick, John Druker, Alexander Brin, William Bloom, Dr. Boris E. Greenberg, Superintendent and Resident Physician of the Hospital; sitting (left to right), Philip S. Aronson, President Albert A. Ginzberg, Louis Rosenberg, Al A. Rosenbush and Moses Mishel.

The Hebrew Union College—Its Past and Its Future

By DR. JULIAN MORGESTERN, President

ACH biennial convention of this Union of American Hebrew Congregations bears eloquent testimony to the deep wisdom, the far-seeing vision and the creative genius of Isaac M. Wise. Each convention means a renewed expression of faith, a four-fold faith, faith in ourselves, faith in our children, faith in America, and faith in Judaism. Each convention is in itself a solemn act of reconsecration of ourselves and our congregations to the high and responsible task of building a living Judaism in America for the guidance and inspiration of our children unto distant generations.

We call our movement Reform Judaism. But the realization grows upon us that Reform is only the adjective, the subsidiary, descriptive term, not the thing itself; that Judaism is our true goal, a living, growing, creating Judaism, by whatever adjective or title it may be described.

This Reform Judaism of ours is no more accidental development; nor is it a mere matter of easy convenience, nor the result of following the line of least resistance. Nor does it represent a gradual,

self-deluding road to physical and spiritual assimilation, and disappearance. Reform Judaism is entirely the creation of historic necessity. Nor is ours the first Reform movement in Jewish history. Judaism has had to reform itself again and again. Whenever our fathers came face to face with a new condition or standard of life, whenever a new world opened up before their eyes, whenever a page was turned over in the vast book of human knowledge, and a new vision of God was thus vouchsafed to their wondering and reverent gaze, whenever in consequence Israel came to live upon a new and higher plane of civilization and to regulate its life by new and higher standards of knowledge, belief, ethics and worship, Judaism reformed itself, reformed itself of necessity. For Reform means naught else than the determination of that which is basic and eternal and essential in Judaism, or in any religion for that matter, and the positive and creative adaptation and application of these basic and eternal and essential principles to the new and changing conditions of existence and to the newly arising spiritual needs and problems.

Again and again Judaism has

faced such a crisis in its existence, and has weathered it, where almost any other religion would have succumbed. For not only does Israel possess a genius for religious discovery and creation; it possesses an equal genius for religious adaptation and expansion; in other words a genius for Reform. It was this genius for Reform which, more than aught else, has kept Israel and Judaism alive through all these ages; for Judaism has ever been a religion of life, of the pressing pulsating life of today; and Reform alone has kept Judaism in constant and close touch with this life, a living religion of today, not an outgrown, decadent and doomed religion of yesterday. Reform Judaism is the only true Judaism, big with life, charged with a living message, animated not merely by the will to live, to preserve itself, but also and far more by a hope and promise of future growth and discovery and creation.

And surely today we live in a new age, a new world, which our fathers of even four or five generations ago could not envisage, of which they could not even dream. The nineteenth and this first quarter of the twentieth centuries have

witnessed a complete revolution of life. New discoveries, new inventions in all the fields of science, new systems, new organizations of labor, industry and commerce, of politics, government and international relations, new speculation, new theory, new knowledge, new thought in the many-avenued world of philosophy, these and countless other movements of like nature and far-reaching compass, have completely changed our world and given us therewith a new and vaster knowledge of the infinite God, a new standard of living, a new conception of right and wrong, a new ideal of service and of worship. Yet through it all Judaism has survived and will survive, changed, reinterpreted, readapted, reformed, but still Judaism.

Nor is this the end; for the world must go steadily forward, day by day, year by year, generation by generation. The pages in the book of infinite knowledge must turn themselves over, one by one, slowly but surely. Soon the page which we read today, and marvel at our wisdom, will be buried deep beneath pages still to be turned, and other generations, reading their pages of larger knowledge, will

(Continued on Page 84)

THE NEW
BETH ISRAEL HOSPITAL
WILL BE EQUIPPED WITH
OTIS MICRO-DRIVE ELEVATORS
WITH
AUTOMATIC ELECTRIC DOOR OPERATION
THE MODERN STANDARD FOR HOSPITAL SERVICE



The Hebrew Union College— Its Past and Its Future

(Continued from Page 83)
marvel at our backwardness and ignorance. But through that too Judaism will live on and on. Our Reform Judaism of today will become the Orthodoxy of tomorrow, and a new and ever new Reform Judaism will take its place. Reform is Judaism's true secret of life. How to reform Judaism truly, wisely, creatively in our own brief day, that is our urgent, all-compelling problem.

And still more. Day by day we realize more clearly that Reform Judaism is not a mere sect, not the religion, the Judaism of a small, select group, which prides itself upon its modernity and culture. For since Reform Judaism is the creation of historic necessity and natural development, it must be a necessity and a development which sooner or later will affect all groups of Jews and in all lands. The recent World Congress for the Promotion of Liberal Judaism proves this conclusively. And round about us, close at hand we can see other significant tokens thereof. Even Orthodoxy, so-called, here in America, is yielding to the influence of the age and the environment, and is reforming itself, steadily and surely. Speaking broadly, it stands today much where Reform Judaism stood forty years ago; and it is advancing much more rapidly. And not the least urgent part of our task is to foster perfect harmony and complete unity in American Jewry, that there be not in time two Reform movements in American Judaism, independent, competing, and perhaps even hostile to each other. That, and that alone, would be sectarian Judaism, altogether out of accord with the true spirit of Judaism and with the basic principles of its historic development.

It is clear therefore that Reform in Judaism is a world movement, a world necessity. We here in America have been carrying the banner for the past fifty years. It was first raised in Germany and borne along there bravely and devotedly for a half century. And when through the force of historical circumstance it began to waver there at last, there were strong hands here ready to snatch it up and carry it proudly aloft along the broad highway of truth and progress. Now world-Jewry looks to Reform Judaism in America for guidance and leadership, at least until it can snatch up and march abreast. We may not hold aloof. Ours is the solemn duty and the grave responsibility to lead, and to lead wisely, constructively, devotedly.

One further truth these biennial conventions of this Union demonstrate, that this Reform in Judaism may not be, and, at least here in America, has not been, a chance,

haphazard development. Here in America it has been guided along definite lines, guided again by the genius of Isaac M. Wise, through those great institutions which he in his wisdom and with his foresight created, this Union of American Hebrew Congregations, the Hebrew Union College, and the Central Conference of American Rabbis. The best proof of the power and achievement of these three institutions is the fact that our good friends in the other, present wings of American Judaism have patterned after our organization and established like institutions. Although perhaps loath to admit it, they too owe a tremendous debt to Isaac M. Wise. These three institutions, the offspring of Wise's genius, have guided, or rather have sought to guide, the development of Reform Judaism in America thus far; and they have succeeded within measure.

Yet, let us not hesitate to confess, vast though the achievement has been, and strong though Reform Judaism is today, it is not all that it might have been, or that with reason we might expect it to have become after fifty years; and this truly through no fault nor shortcoming of ours. Another, more immediate problem and duty confronted us and claimed almost all our time, effort and resources. A little over forty-five years ago we were a small group here in America, but fairly well established and prosperous. Then our brethren began to come to America from Eastern Europe, victims of oppression, impoverished and suffering. They came here to this far-heralded land of freedom and opportunity seeking the right to live as Jews, to labor in the world and establish themselves and their families with self-respect and pride, and to make their contributions of the Jewish spirit to the knowledge and blessing of mankind. In their first distress they called, as they had the right to call, upon their more fortunate Jewish brethren, already established here, for help and material relief. Nor did these brethren let this cry go unheeded; that was not the spirit of their Judaism. Step by step a system of Jewish philanthropy and social readjustment was evolved, so efficient that it has deservedly become the model for much of the entire system of social philanthropy and readjustment in America. But so great was the burden and so compelling the responsibility, that it claimed almost all our resources of time and effort, of men and means, and we had little left for other activities, and above all else for the tasks and obligations of systematic, internal, spiritual upbuilding and progress. And in many of our la-

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bors and endeavors, even those of great importance, we went round and round in a narrow circle, getting nowhere, making little progress, for lack of comprehensive program, efficient organization and trained, competent, clear-visioned leaders.

Now the times have changed. Whether we approve them or not the recently instituted, restrictive, immigration laws have terminated all this. Jewish immigration to America is today comparatively insignificant. We no longer have any serious problem of Jewish philanthropy; and with each passing year it grows less and less. Now we stand upon the threshold of a new era in the life and growth of American Judaism. Now for the first time we can give our full attention and devote our undivided efforts and resources to the long neglected problems of internal, spiritual development and upbuilding, of steady and vast enrichment of the true content of Judaism, and of its constructive inspiring adaptation and application to the pressing needs and demands of modern life. Education is our new watchword, Jewish education, comprehensive and constructive, the Jewish education of our leaders, our teachers and our masses, so that upon the foundation of true Jewish knowledge and understanding of what is fundamental and eternal in Judaism, and what are the underlying principles of our true historic development, we may go forward with open eyes, steadily, surely, wisely, in our responsible task of reforming Judaism.

But one word of truth and of appreciation. We need have no regrets for lost opportunities. Our labors have not been in vain in all these years, nor have our efforts or resources been wasted. For these latest immigrants have brought untold strength and immeasurable promise to American Judaism. Without them it would have been the religion of a small, almost insignificant Jewish group, by every paucity of numbers in constant danger of losing its contact with world-Jewry and world-Judaism and of eventually being swallowed up, even against its will, by the overwhelming force of environment. Now American Judaism possesses numbers and dignity and power and a world-contact and world-vision which ensure its contained existence and power of self-propagation. And even more these latest immigrants have brought to it a precious store of Jewish knowledge, a reverence for Jewish tradition, a richness and intensity of Jewish life, much of which, let us admit it, the older immigrants as a group had lost. Without them American Judaism would have been a poor, half-

starved religion, constantly on the defensive, struggling bitterly for self-preservation and no more, and perhaps not achieving even that. With them American Judaism has become a religion of power, of promise, of permanency and of progress. And now the time of fulfillment and of building has come.

The Union of American Hebrew Congregations and the Hebrew Union College have always stood in the closest and most perfect relationship, the relationship of parent and child. The Union was organized primarily to in turn establish and maintain the College. During the fifty-four years of its existence it has developed many other fruitful activities and institutions, and has carried them on constructively and with rich blessing for Judaism in America. But the College has always been the first-born of the Union, the object of its chief solicitude, the recipient, in full accord with Jewish tradition, of a double portion of its care and support. And I come to you today, delegates to the Union of American Hebrew Congregations, in the capacity of your steward, to bring a faithful report of the work, the growth, the achievement of the Hebrew Union College during the last five years. The pamphlet which has been placed in your hands, gives you certain statistics which will help you visualize the College as it was in 1921 and as it is today. What I aim to do now is to interpret these figures and facts for you in such manner that the College may come to live in your minds, in your hearts and in your lives.

These five years, from 1921 to 1926, having been a period of unparalleled growth and progress in the history of the College. As the pamphlet in your hands indicates, during these years the College has doubled and in many respects has even trebled in size. Its two buildings in 1921 have become four buildings. Instead of one department for the training of Rabbis alone, it now operates three departments, the Rabbinical College in Cincinnati, the School for Teachers in New York City and the Graduate Summer School, with a section likewise for the training of teachers, in Cincinnati. Whereas the faculty consisted of only ten professors and two lecturers in 1921, it now numbers twenty-one professors, two lecturers, one graduate instructor, one physical director and a number of student tutors. In place of the 66 students of 1921, 506 students are registered today in the various departments of the College. The alumni body consists of 264 rabbis and 44 teachers. The number of weekly classes in the various departments

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The Hebrew Union College— Its Past and Its Future

(Continued from Page 85)
of the College is now 118, whereas in 1921 it was only 58. The weekly hours of instruction in all departments now number 278; in 1921 they were only 113.

These and other like data give at the best but a superficial idea of the growth of the College. They tell nothing of the improvement in the quality and efficiency of the work done, of the content and value of the instruction, of the scholarly authority and achievements of the faculty, or of the character and spirit of the students. Yet, in these respects too there is improvement, subtle yet manifest in many ways. All this is a matter of deep pride, not only to the authorities of the College, but, I hope, and I venture to believe, to you, our masters, as well. And, above all, we are proud and we rejoice that the College today is rendering a larger service than ever before, and that this, in turn, is but the promise of a service steadily increasing in magnitude and in value.

Just a word as to the implications of the Hebrew Union College School for Teachers in New York City and of the branch of the Teachers Institute, inaugurated last summer in connection with our Summer School, at Cincinnati. The demand for trained and expert teachers for our religious schools is growing more and more urgent day by day. We realize the sad insufficiency of the achievements of our religious schools in the past half century. Here, above all else, our progress was woefully inadequate. But at last we have awakened to the situation and are now making large and fruitful efforts to correct this shortcoming. The Commission on Jewish Religious Education of the Union is laboring to standardize the curriculum of our religious schools, to prepare proper text-books for class instruction and to develop an adequate system of Jewish religious education. But all its efforts cannot satisfy the imperative need for trained and competent teachers. This is the task of our school in New York City and of our other like institutions. The Hebrew Union College must supplement the present work of the Union through its Commission. Although but four years old, our New York school has already graduated forty-four teachers, and we have not yet begun to satisfy the demand of the religious schools of the metropolis for our trained teachers. Even many of our pupils, whose education as Jewish teachers is not yet complete, have been drafted into the service of these religious schools. This is the best indication of the need and value of this work. And what the Hebrew Union College is now do-

ing for the greatest center of Jewish life not only in America, but in the world, it aims to do in time when conditions make it advisable and feasible, for every large Jewish center in America. This is no small program; but its magnitude is dwarfed into insignificance by the vast and urgent need of it by the service to be rendered through it.

Even more than this, the Hebrew Union College plans, and these plans have been approved by its Board of Governors, to inaugurate as soon as possible, a new department for the training of Religious School Principals and Supervisors and Social Center Directors. This, too, is a need of our religious organization growing more imperative with each passing year. There is good reason to believe that within a short time this new department will equal in importance and in the value of its service any other department of the College now in operation.

The significance of the Graduate Department of the Summer School is likewise greater than appears upon the surface. It means more than that last summer twenty-four rabbis availed themselves of the opportunity for graduate study at the College. It means more than that twenty-six courses of study were conducted, and that there were eighty-three hours of instruction each week. It means that we have come to realize that the primary function of the rabbi in America today is to interpret Judaism with large authority, based upon sound Jewish knowledge, in such manner that Judaism will become a religion of life and growth and inspiration for us of today and for our children of tomorrow. More than all other duties, though these be many and important, is this supreme duty, for in it lies the impulse to and the determination of the course of that future growth and progress of Judaism, the historic necessity of which I have presented to you.

And still more, it means, too, our recognition that the center of Jewish education has shifted from its old home in Eastern Europe to America and to Palestine. Day by day and year by year, Jewish thinkers and scholars of high reputation are coming to America to establish themselves here and carry on their work of study and reinterpretation of Judaism. Among them, the faculty and the graduates of the Hebrew Union College must take a responsible position and speak with authority on behalf of a modern and progressive reinterpretation of Jewish tradition and Jewish values. In this structure of Jewish education and scholarship which is being reared here in America, it should

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The Hebrew Union College— Its Past and Its Future

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be our ambition that the Hebrew Union College, the oldest institution of higher Jewish education in America, stand at the very apex. Nothing less should satisfy us. The establishment of this Graduate School of the College is the first step in this direction; but it is only one step, and others of even greater significance and larger compass must follow.

It is for you to determine what the future of the College should be. Shall our Hebrew Union College, the true tabernacle of Reform Judaism, lead in this task of evolving a living Judaism here in America, and a living Judaism for the world at large, or shall it be content just to follow? What is your wish? We await your decision and your mandate. The mandate is your approval of what has been achieved thus far and your charge to go forward in this work. This mandate will be expressed by your vote at this Council, and even more by your generous support of the College and of its various activities and undertakings thereafter. Your support has been generous, indeed, in the past, and the College has never wanted for anything—until this year.

This year, for the first time in the fifty-two years of its existence, the appropriation asked for to carry on the various activities of the College exceeded the sum which the Union of American Hebrew Congregations, with the best will in the world, could allot to it. The appropriation asked for was approximately \$312,000. Of this amount, actually about \$130,000 represents fixed income to the College from interest upon endowments, contributions of the National Federation of Temple Sisterhoods, and other sources. Actually, therefore, what the Hebrew Union College asked of the Union of American Hebrew Congregations and what, for lack of sufficient funds, the Union could not grant was \$182,000. Instead, the College had to content itself with an appropriation of approximately \$33,000 less than that for which it asked. It could meet the situation thus raised only by extreme economy, and by discontinuing a number of important activities inaugurated in the past, or contemplated for this year. Of course, such a situation is not infrequent in the life of educational institutions. In general, it means that the institution is growing and expanding more rapidly than its income increases. Just this is the case with the Hebrew Union College. We will manage to carry on this year upon the sum allotted. And if absolutely necessary, we must carry on in some way next year also.

But, how long can this continue?

Certainly not indefinitely. The cost of operating the College must increase steadily. The budget for next year, even without providing for a single new activity of even the smallest compass, will be at least \$20,000 more than this year. To meet that situation, we may have to discontinue other important activities, although, frankly, I would not know where to begin. And, in accordance with the same policy, the following year other fruitful activities would have to be sacrificed; and thus by this sad process of annual contraction, the College may manage to eke out an existence, a little more scant each year, and with service poorer and poorer—until at last we may have to close our doors entirely. This is, of course, an extreme presentation of the present situation. But it is certainly logical and by no means absolutely impossible, for it has happened before. Do you want this? And is this the heritage of Jewish loyalty and sacrifice you would hand down to your children?

I know what you might say in answer. You might point with pride to our brave record of over forty years' achievement in Jewish philanthropy. You might point to the seventy million dollars which, within two more years, we will have sent to Europe and Palestine for the economic relief and the fulfillment of the spiritual aspirations of our brethren. I glory in these achievements, too, nor would I have them one penny less than they are. But why our interest and our enthusiasm in saving our Jewish brethren both here and abroad and in preserving and upbuilding their Judaism for them, if we can not or will not preserve and upbuild our own Judaism, for ourselves and our children? Why care whether Judaism lives in Europe or in Palestine, and above all, why make sacrifices for it, if we care not whether it live here in America for ourselves and our children, and if we will not make proper sacrifices for it?

And what do we ask? What is the measure of the sacrifice we would have you make? What the extent of the support for which we look to you? Not seventy million dollars and not even the annual interest on it—but a paltry sum, so small that it is petty, almost ridiculous, almost shameful to ask it. This present year, the Union of American Hebrew Congregations needed, to carry on properly, even though with extreme economy, all its various activities, including the Hebrew Union College, \$600,000. But not all of this had to be raised through direct means; for, as has been stated, the College itself has an annual income of approximately \$130,000. This meant that only

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The Hebrew Union College— Its Past and Its Future

(Continued from Page 87) approximately \$470,000 had to be collected; but the officers and Executive Board of the Union could foresee the possibility of securing at the most only \$370,000 thereof. Therefore the enforced budget reduction. Think of the meaning of this! From our Reform Jews all over the country, only \$370,000.

Again I know the reply that you might make. "Look at our beautiful Temples, our new Religious School Buildings and Temple Centers, our Jewish Hospitals, our Jewish Country Clubs, and the like. We need all these institutions, and the cost of building and maintaining them is great, and we require all our funds for local purposes. We cannot afford to allow the amount of money for which you ask get away from our local communities." This answer is made again and again. I rejoice in all these activities, in new Temples and Centers and Hospitals, and even in Country Clubs. But why build them? Why waste our money? Why erect beautiful Temples and elaborate Centers, unless you can first assure yourselves that your children too will visit them, that they will be Jews, that there will be Rabbis to interpret Judaism to them, competent teach-

ers to instruct them, trained leaders to guide them, and proper institutions to carry on in their name and in their day the great work of building up a living, modern Judaism in America? The body cannot live if the heart is not enabled to beat normally and strongly. Local institutions are the body, but the Union of American Hebrew Congregations and the Hebrew Union College are the heart.

Or, if I may be permitted another figure of speech; the stream of Judaism, with its life-giving waters, flows past your doors, and you and your children drink deep, precious draughts of its life-giving waters and feel the elixir of devotion and faith and inspiration surge through your veins. But the fountain-head of that stream is the Union of American Hebrew Congregations, and above all else therein, the Hebrew Union College. And how long, think you, that the stream will flow, and that you and your children may drink thereof, unless the fountain-head be kept open, that the life-giving waters may pour forth steadily and eternally?

We ask of you the mandate. Here is the work to be done. Here is American Judaism calling to us, to the Union and the College, to satisfy its needs for trained leaders and for upbuilding in various directions. Here is the world, looking to Reform Judaism in America for leadership and inspiration. Here is the center of Jewish education and, with it, of Jewish life, shifted to America. And here is our great opportunity to take the lead and guide and build for all Israel upon modern, living, constructive lines. And here are we, Reform Jews in America, men and women of education, culture, broad outlook and far-reaching vision, generous almost to a fault for every cause except our own, who have not yet learned to give for Jewish education, for the upbuilding of a modern Jewish spiritual life, for the culture of the Jewish soul, the progress of the Jewish religion, in our own midst; and all this here, in this great land of freedom and opportunity, to which we are truly obligated to raise up a living Judaism in its midst. Are you content with the present situation? Are you satisfied to stand still, to let matters rest or drift, to achieve no more in the future than in the past, and thus to let Judaism eventually stagnate and perish here in America? Or do you will, do you command that, here in America, Judaism shall go forward? We await your decision; and not we alone, but, far more, world Jewry today awaits your decision. And even more, your chil-

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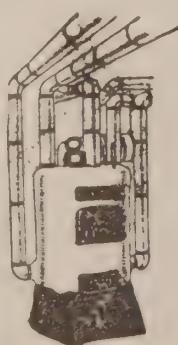
children of tomorrow and their children after them await your decision. Judaism is hanging in the balance. What do you decree it shall become?

Recently John Uri Lloyd, noted chemist, gave one hundred dollars to a United Jewish Campaign drive "in memory of Felix Moses of Stringtown, Ky." When he was asked who Felix Moses was and why he honored his memory, he answered: "Felix Moses was a peddler in my native village. He was the most beloved man in the community. A noble gentleman who adorned his humble place in the world. He was the only Jew in our remote village and on account

of him I learned in my youth to think well of all Jews. He was a worthy representative of a great people. Though separated from the body of his people, he remained true to his faith. Once a year he left us for a week to go to the city to observe the Jewish holidays. For that we respected him the more. He has been dead some fifty years. If he were alive he would give to the limit of his humble means for his afflicted brethren. I give this hundred dollars for him." May peace be granted in life eternal to Felix Moses, the peddler, and all his kind. With packs on their backs they went to remote places and by their example caused the name of the Jew to be honored by their neighbors. To this day their memory is held in reverence in many villages of the land.

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What About The Unaffiliated Jews?

Or, The Perpetuation of Judaism

By DR. LEE K. FRANKEL

WHAT ARE THE FACTS? From time to time, statistical data of Jews unaffiliated with synagogues have been published. They may be accurate. I am inclined to believe they are not. The subject does not lend itself readily to statistical inquiry. Nor is it pertinent or important to have an exact appraisal of the number of unaffiliated Jews.

It may, however, be stated:

1. A considerable proportion of Jews have no congregational or other Jewish religious affiliations. This is not only true of the Reform group, but of the Orthodox group, as well.

2. A considerable number of Jews, particularly younger men and women, are apathetic and indifferent to formal religious observance.

3. Many so-called Jewish "intellectuals" have severed all relations with Judaism.

4. Cults like Christian and Jewish Science are receiving an increasing number of Jewish followers.

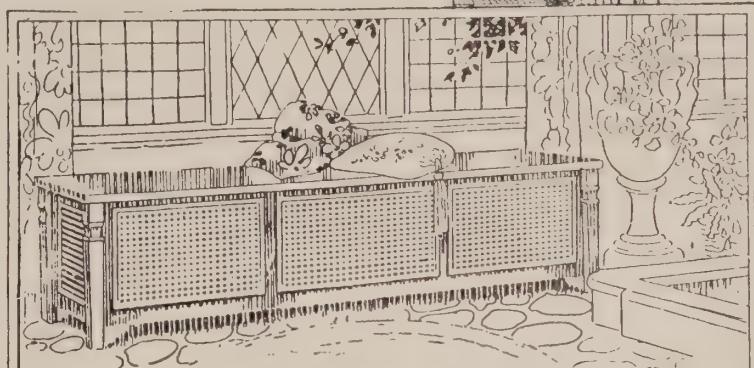
5. There is a small percentage of apostasy.

Are these facts true? If so, how can we ascertain the causes of these conditions? How can we explain this apathy and indifference, amounting in some instances to revulsion and hostility?

The Reform movement began in the United States more than fifty years ago. It was the conviction of its sponsors, of men like Isaac M. Wise and his contemporaries, that conditions in American Israel necessitated changes in the approach of the Jew towards his religion. Their activities were instrumental in modernizing Jewish practices, ritual, and ceremonialism.

This was more than fifty years ago. What has taken place since then? It is no exaggeration to say that the progress of science in that time has been greater than in the previous five thousand years. The last fifty years have been the most revolutionary and dramatic in the world's history. Discovery and invention have altered life to an extent heretofore unknown.

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Commerce, industry, labor, transportation, education, sanitation, society, art and literature, the home and the school have undergone tremendous upheaval. Nor have the church and the synagogue stood still. So great have been the changes, that society, in its attempt to translate discovery and invention in terms of practical living, finds itself bewildered and groping. So rapid have been the strides of science in these fifty years, so marvelous has been the effect of electricity, of telephony, of wireless telegraphy, of the radio, of the X-ray, and of the discoveries in radiant energy, that mankind has been unable to absorb it in full. We are suffering from cosmic indigestion. Only when we grasp the full significance of these tremendous changes and of the startling rapidity with which they have taken place, can we realize their influence on our spiritual life; only with this understanding can we fathom the causes underlying our alleged religious unrest.

It is well to repeat that the significant difference between the last fifty years and previous epochs is the rapidity with which change has taken place. This sud-

denness has made it difficult to bring about complete readjustment and assimilations. In earlier days, changes in our physical status brought corresponding changes in our mental and spiritual outlook. But, since the change was gradual, ample time was given for readjustment. In other respects, the situation which confronts us is not novel. It is, however, more acute. But even in the older days, we had the doubter, the scoffer, the sceptic, and the agnostic. They are not recent creations. They have always been with us and always will be with us so long as human thought and human ingenuity find new revelations and make new discoveries.

May I discuss some of the conditions which we find by reason of the rapid changes which have taken place and of our inability to fully assimilate them, in particular the conditions which we find today in the modern home, the school, and the synagogue.

The Home

Any attempt to evaluate the influence of the radical changes in (Continued on Page 90)

What About the Unaffiliated Jews? Or, the Perpetuation of Judaism

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the last five decades must, of necessity, take the home into consideration. The changes here have been marked. One need only picture the homes of our fathers to realize the difference. The old-fashioned home has largely disappeared. Even the physical make-up of the home has changed. Children from their earliest years have educational opportunities outside the home of which we did not dream. They have a sophistication which we older ones do not possess. Life today is complicated and complex. Outside of the home, there are opportunities for education, amusement, diversion, and distraction. Contacts between parent and child have become tenous. The home is no longer the center of educational and moral influence.

More important to us, is the loss in the average Jewish home of a Jewish atmosphere. In many homes, religious observance no longer finds a place. Outward expression of a Jewish consciousness through symbolism or ceremonialism is not the fashion. The contrast between modern Reform and the older Orthodoxy is pronounced. Even the modern Orthodox home has its doubts and embarrassments.

Catherine Brody, in that delightful story of her father, pictures him as a conscientious, observing Jew, in a quandary whether lifting a telephone receiver or pushing an elevator button was consistent with proper observance of the Sabbath.

The School

If the home has apparently suffered through the rapid inroads of science, if there are chaos and disillusionment where there should be peace, what has happened to our great instrument of education, the school, as a result of scientific progress? Singularly, there has been a remarkable growth for the better.

While our educational methods may still be in process of flux, educators have realized that earlier methods should be abandoned. The educational field no longer depends purely upon the pedagogue. Modern school systems employ psychologists, psychiatrists, mental hygienists, and pediatricians to prepare curricula and assist in the training of children.

Modern pedagogy is based upon the theory that the child is an entity and must be taught as such. Each phase of the child's life must be considered. Its home environment, its physical condition, and its heredity are factors which enter into its subsequent development. The extent to which these are considered and applied will

make for a normal or an abnormal child.

Has there been similar progress in our Jewish religious schools? Inquiries among those who should know, have brought the confession that our religious schools are sadly lacking. Curricula, in most instances, are formal and for mass instruction. The differentiation of the Jewish child, by reason of his religion, is not recognized. A mental hygienist recently stated that one million school children are headed for insane asylums, due to maladjustments in their school and home training. If these occur with the average child, may they not occur even more frequently in the Jewish child who, from birth, is differentiated from other children? Are the doubts and uncertainties of our modern Jewish youth due, in part, to inadequate and unintelligent training in their childhood?

A survey of our system of religious instruction would probably lead to marked changes in curricula and to greater coordination between the school and the home. Such a survey should be made by experts in psychology, psychiatry, medicine, and pedagogy. They would probably recommend the organization of Jewish Parent-Teachers Associations to effect better contacts between the home and the school, and better co-operation between teacher and parent. They would undoubtedly recommend that the school consider the possibility of parental education, so that parents may be competent to assist in the religious training of their children.

The Synagogue and Pulpit

I am embarrassed when I come to consider the changes which have taken place in the synagogue and the pulpit. I am treading on delicate ground. Nevertheless, the subject needs discussion. We must determine whether our ritual, our ceremonialism, our symbolism, and our synagogal practices meet present needs. The ritual now in use in Reform congregations differs vitally from the old Orthodox ritual. How much truth is there in the statement of Cyrus Sulzberger that we cannot muster for our modern ritual that regard which we had for the older one, and that, in this respect, our children have no higher regard than we?

Any appraisal of present conditions in pulpit and synagogue necessarily includes the functions of the rabbi. The opinion of Rabbi Silver has been quoted. It cannot be denied that the modern rabbi's life is one of stress. He is in constant demand. He is not only preacher but social worker, apostle to the non-Jewish community, and

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What About the Unaffiliated Jews? Or, the Perpetuation of Judaism

(Continued from Page 90)
industrial arbiter. And yet, it may be questioned whether there is not, as formerly, one duty of the rabbi which takes precedence over others. I refer to the personal relationship between the rabbi and his parishioners.

In those earlier, simpler days, when communities were smaller and life less complex, the rabbi was in touch with each member of his congregation. He was not only scholar and student, but guide, advisor and friend. The relationship between him and his congregation was personal. They looked to him for comfort in distress. They went to him with their difficulties. It was he who helped them to meet troubles. It was his counsel and guidance which helped them over crises.

These personal contacts between rabbi and congregation have been largely lost. In their place, we have built community houses and social centers. Their value in the development of a religious consciousness is questionable. Whatever their value, they cannot replace that earlier relationship which through personal contact in the home made the rabbi respected and revered.

It was the rabbi in the old days who was part and parcel of the Jewish home. Today, he is, to a large extent, unknown there. His communal activities are so many that the home does not know him. If there has been degeneration in the home, is it not, in part, due to the breaking down of these former intimate contacts?

With the realization of needed changes, there is the added conviction that, if anything, we are not less, but more religious. There is the added conviction that the fundamentals of Judaism are more recognized today than ever before. Our young men and women are not desirous of breaking away from Judaism as they understand it. They are unsympathetic to our present practices. The approaches to religious belief today, to my mind, if they are to become firm, must be made through the realm of science, rather than through the older philosophies and the older literature. We must begin to appreciate that in these modern days and in this modern world, religious instruction must conform to the methods used in secular instruction. We must realize the tremendous changes that have gone on in our civilization in the last fifty years. We must attempt to interpret and to translate these changes in terms of their religious significance and to meet the needs of modern life.

Of one thing, however, I am certain. If we are to make progress, we must do so by retracing our steps. Progress, in our case, means not only discovering something new, but refinding something we have lost. I refer, in particular, to the home and to the religious atmosphere which formerly surrounded it. This is something we must recover. Whatever we may think of our ancestor, the Orthodox Jew, and however we may view his rigid observance of ceremonialism, it cannot be denied that he had a religious instinct, that he had a religious consciousness which pervaded his home and his every act. Religion was part of his daily existence. He expressed it in prayer. Prayer was not necessarily supplication, not a confession of unworthiness, but communion with the Creator, a realization on his part that he possessed a spark of the divine. This daily, almost hourly, communion was an expression of his sense of incomprehension, of inability to fathom the mystery of daily existence. It was his adoration of the unknowable. Whether in his home, or in the synagogue, whether on the mountain top, or the ocean's strand, there came to him daily, aye hourly, the realization of the awe-fulness of the universe. The simplest acts of life were mysteries—breathing, hearing, sight, speech, and thought—the commonplaces of existence brought home to him the fathomlessness of creation as vividly as did the light of the distant stars; in it all he read a divine purpose which he could not comprehend, but which he accepted in faith and in hope.

It is the irony of the situation that these visions of our ancestors, untutored, uneducated perhaps, at least in our modern sense, are today the formulae of modern science. We are just beginning to grasp that the beautiful conception of the Orthodox Jew of what we term Judaism, is in thorough alignment with the views of modern scientists. All of their recent utterances indicate their belief in the religious aspect of their discoveries. The conflict between science and religion is rapidly disappearing. The most devout of men are the great scientists. They have the vision to realize that beyond their discoveries, there still lies the Illimitable. It is the scientist who has the true conception of the Infinite. He does not profess to do more than daily find new manifestations of Infinite Power. Improvements in civilization which have accompanied these discoveries reveal to him not merely an Infinite Power, but Infinite Goodness and Infinite Intelligence.

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It is both a privilege and a pleasure to join the chorus of commendations and congratulations that is pouring in upon you from all parts of the country from leaders in American thought and in American business and religious activities, on this, the Twenty-Fifth Anniversary of your brilliantly successful publishing venture—The Jewish Advocate. To have lived up to the lofty ideals expressed in your well-known declaration of purpose for a quarter-century is an achievement indeed.

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It has been my privilege to see much of the advance material of this special issue of The Jewish Advocate, which I have read with keen interest. I should say that if your ideas are fully realized, you will have produced an issue of your publication reflecting great credit upon the ability of your organization, upon your executive staff and underworkers who have been the ways and means of further increasing the popularity of your well-known publication, and upon your publishing house.

As a contributor of more or less advertising to The Jewish Advocate, I have done so with a certain amount of personal pride, because I am an admirer of your people, to whom civilization owes a debt so great—a debt that includes, indeed, its Holy Book and the very tenets of the Christian faith, as well as the contributions and services in many fields of a host of gifted and great men and women of Hebrew blood; and also because I consider that your publication, in reaching as it does the representative brains and money-spending classes of Jews throughout New England and New York, to be one of the finest advertising mediums in New England today.

My sincerest congratulations, then! For you have certainly evinced a progressive spirit in bringing out this wonderful publication—not merely as a regular periodical, but especially in the case of this particular issue celebrating your Silver Anniversary. This jubilee number reflects credit and glory, not only upon yourselves, but upon New England—as a literary achievement.

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The Task of The Home for The Preservation of Judaism

By MRS. ABRAM SIMON

MY purpose is not a defense of Reform Judaism, but one cannot escape a reference to it, in so far as it has modified our religious thinking and practice in the past century. Fear possesses us. Our fear is not comparable with the agony which befell the Jewish state in the year 70 of our era when the religious statesmanship of a Jochanan ben Saccai discovered the salvation of Israel in the establishment of an academy at Jabne. Nor is our situation similar to the persecution-trenched Middle Ages when the widely scattered Ghettos, bound together by common bonds of tradition, faith and suffering found their integrating salvation in the Shulchan Aruch. Our situation, at least in the United States, more nearly resembles the worrisome consciousness of having reached a fork in the road, where we pause to take note of the direction of intersecting paths, solicitous whether the route lead to the high plain of religious progress or to the ravine of impending disaster. The course of Reform Judaism for these one hundred years has

been lit by the lamps of temple and religious school. Today we pause to note that the small and large homes dotting the road have been grossly neglected, because their issuing light has not been quite so glaring and compelling. In the emphasis laid upon the temple and the religious school, the fireside has received secondary consideration. The home has been asked to feed wholly on the flames of the past, unstirred by the devotion and the spiritual fervor of Jewish life and institutions. In other words, one of the answers to our perplexity lies not in an academy, nor in a code, but in the cradle. "Back to the home" or "forward to the home" is the impressive reply or demand of the hour.

Let us not exaggerate the situation, even though the gravity of it be admitted. On the one hand, this age of scientific and industrial achievement has glorified the power of physical desire for moral and social independence. This age of religious liberty has dulled the edge of respect for spiritual authority. On the other hand, one cannot but note that a flaming idealism is sweeping the land,

sometimes expressing itself in statements of scientists that materialism gives no revelation or in more liberal interpretations of religion with a minimum of dogma or ritual, or in a deepening sense of brotherly love and tolerance, or in a conviction that the truest education needs the stimulus and the sanction of religion.

Religion is of moment and of increasing momentum. Between these two extremes, the experience of the race is swinging with painful yet honest apprehension, groping toward the light and grasping at the first post which gives it a feeling of temporary security. A voiding as much a false optimism as a blighting cynicism, let us steer our balanced course with Jewish fortitude, sanity and enthusiasm.

What Is Wrong With the Home?

In this spirit I ask the question: What is wrong with the home? The home is a part of organized society and feels the tremor of quaking forces. Radicalism, feminism, soul mates, trial marriage, infidelity, industrial equality,

apartment houses, juvenile delinquency, the withdrawal of the parent from educational control express the various angles from which the attacks are being directed against the home. And yet I have great faith that the home will recoil because of its inherent resilience. No other institution can replace this social unit as the cradle of life, the nursery of discipline, the nourisher of love and the equipment for life.

If instead of asking what is wrong with the home, we rather inquire "What is wrong with the Jewish home?" the answer comes back that it is not Jewish. The mere fact that men and women of Jewish birth are the begetters of children therein does not in itself make it Jewish. A Jewish home implies an atmosphere where the traditions of Israel have their play and piety, where religion in prayer and in practice pervades the family life, where discipline is not lost in love, and where God is a household Companion. If this type of the Jewish home were the rule, this symposium would be unnecessary.

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The Task of the Home for the Preservation of Judaism

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Maybe we do not know what Judaism is. If Judaism is merely a philosophy, a body of speculative ideas, it no more needs the home for its preservation than does geology or astronomy. If Judaism, however, is a heritage and a historic record, if it is an education and involves a discipline; if it means a life rather than a theory, then the home is absolutely essential to the preservation of our religion. In other words, Judaism is essentially a domestic and of domesticated religion.

What does the home contribute to the preservation of Judaism? The home contributes the opportunity and the essential equipment for life. It offers shelter and privacy, affection and mutual responsibility, discipline and ethical education. Here the world's tension is relieved. Here is the one place where one can think out loud. Here is the place where one can think out loud in the presence of God. Here all the joys and pains involved in the experience of the cradle, the altar and the grave become enwrapped in trailing clouds of spiritual significance. In these great crises even the most powerful bends his head and becomes humble. The heart is open to the religious appeal.

It is generally agreed that the equipment of a home is not complete without the refining and disciplining beauty of religion. I believe that I am safe in saying that in this respect the judgment of the people of America tallies with the judgment of ancient Israel. The repose, the early training, the family affections beget a charm and a joy when bathed in the atmosphere of religious trust and practice. Religion gives a sacramental touch to domesticity. The home is by nature conservative, and so is religion. As a rule man and woman bring into the home which they establish their own family traditions and, in course of time, usually fashion new traditions. The home can thus become religious and Jewish without any artificial stimulation.

Value of Ceremonials

But religion in the home becomes vague unless relieved and enhanced by illustrative ceremonial and prayer. Family reunions and holidays lend themselves to the warmth and glow of Jewish ritual. If we face the query: "Do the average men and women care for such ceremony?" the answer is returned that consciously or unconsciously all of

them perform social, patriotic, business and domestic ceremonies day by day and make no critical comments about them. Religious ceremonies have the same justification and serve equally essential needs. If, however, the question is put, do the ceremonies in modern Reform Judaism meet the religious need of the average Jew and Jewess, my answer is that, if they do not, they must be recreated to meet the legitimate, emotional and spiritual cravings of today. A commission of rabbis and laymen can perform no more necessary and grateful task than to make a study of Judaism in the home, examine those practices which the past has bequeathed us; modernize those which have an appeal, and endeavor where possible to create new ceremonies and symbols of spiritual power and dramatic fervor. And this is a task of Reform Judaism. A Jewish home becomes then a real contribution to the preservation of Judaism.

Marriage is the basis of family life. Judaism has here a definite teaching, and it cannot permit the alarm or the fad of the hour to minimize one iota of its significance. If marriage is merely a legal contract and nothing else, it is not of the nature of religion. We Jews must insist that marriage is a divine institution, and we must urge that when Jewish men and women enter upon this responsible threshold, they are within a

sacred enclosure, "where also are the gods." Thus a marriage becomes a Kiddushin, a holy alliance, with such an abiding conviction in the heart of the modern Jew the road is quite easy. Alas, the road is sometimes heaped with difficulty and despair. In this home is a Jewish maiden enamored of a non-Jewish man. In yonder home is a Jewish man betrothed to a non-Jewish maiden. Is intermarriage conducive to the preservation of Judaism in the home or out of it? The problem of mixed marriages in Israel has behind it three thousand years of "thou shalt not." I know only too well the pain of separation involved the danger and the sacrifices, but if I am to consider what domestic forces tend to preserve or to defeat Judaism, I cannot evade this question without an avowed statement that the historic judgment of Israel is to the effect that mixed marriage is inimical to the preservation of our faith.

Harmony in the Home

The road is often rough for another reason. There are sharp edges of stony indifference, irritability, incompatability and infidelity which mar the joy and the peace of the marital journey. We may well weep at the frequency of broken troth and unhappy marriage. Divorce calls us to a sud-

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The Task of the Home for the Preservation of Judaism

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den and a painful pause. Whether or not it is more prevalent among Christians than among Jews is not helpful to our situation. Suffice it to say, it is on the increase. Divorce is a disservice to Judaism. It does not contribute to the preservation of our religion. Who can give divorce a Jewish blessing? Is not this convention the proper place where the religious significance of marriage and the crumbling dangers of divorce ought to receive a courageous and a challenging pronouncement? Let the Union Council, the Sisterhoods and the Brotherhoods lift up their voices in one mighty consecration and carry forward in their hearts and in their homes the immortal slogan, "Marriage in Israel is and must ever remain a divine institution."

We ask the home to contribute children to Israel, and to train them in, and for, Judaism. A deliberately childless marriage cannot in itself be said to help the preservation of our cause. Can our parents of today train their children properly? Do they know enough of their religion? Are they sufficiently saturated with its teachings to have a sense of pride in it, a sense of loyalty to it? Every parent, however unschooled, knows the fundamentals of child training, but as the wise direction of their religious education, we Jews face a new and a difficult problem. Think of it! For the first time in 3,000 years we Jews as parents must confess before our fellow men that we have lost our Jewish educational technique and our passion. What our past expected of the parent in this respect is of common knowledge, nor will I dwell on the historic duty of father and mother as Israel understood it.

Facing the facts squarely and sternly does not permit us the luxury of idle sentimentality. I cannot now romanticize about the good old Jewish home. The fact remains that the average Jewish parent is not so much unwilling as, for reasons that he himself does not justify, unable to carry on his religious educational responsibility. The so-called Sunday School furnishes him with a splendid alibi, and thus the vicarious duties of Jewish education are executed. And yet I have enough faith in the average Jewish parent to believe that he regrets keenly that this great religious responsibility is slipping from his hands. Taking the line of least resistance, he succumbs to the lure of convenience. Judaism has been made too easy for him. We demand nothing of him; and the religion that cannot command is a rope of sand. To join our congregations we make no request of an avowal of his relig-

ious ideas, nor of his domestic responsibilities; suffice it that he pays his dues. And as our pews are unassigned, so are our domestic responsibilities. I am old fashioned enough to proclaim here that, unless Judaism has the courage to call for sacrifices, it will lose the fibre of its virility. What we need now is a home curriculum. A course of study for parents, written in interesting and engaging style is much to the point. We lack domestic literature. Bible reading is no longer a family exercise. Nothing can replace it; yet a makeshift exists in furnishing the home with proper illustrative material on the essence of Judaism and of Jewish history and of the claims of Jewish life.

For this reason, if the parent sends his child to the religious school, let his encouragement of that practice be greatly enthusiastic. This is the least to expect of him. What is so fatal in a home as a parent's sneer at things religious or his air of indifference as to the child's progress? If children are tardy in the religious school, if they are absent on the slightest provocation, if they leave their books at home thoughtlessly, if they do not study their lessons with their parents, if they are not given to understand that attendance on Saturday and Sunday is as vital to character building as attendance at the public school, a burden far too heavy to carry successfully is thrown upon the rabbi and his teachers. Thus it happens that the parent is failing in his responsibility in the preservation of Judaism.

The Rabbi and the Home

One further fact has lowered the spiritual tone of our homes. Too great a distance in spiritual communion and communication separates the home from the synagogue and its leader. Jewish parents are not immune to the worries, cares and sorrows of life. Who knows what doubts canker the minds of our fathers and mothers? Who knows their mental disturbances, their slipping faith, their loss of confidence in the love and providence of God? Who knows their unhappiness over prejudice, social and otherwise, which they or their children encounter and which their lack of pride and of stamina fails to help them in meeting it bravely and sanely? Who shall offer them the consolation of faith or the cheer that drives corroding care away? Who but the rabbi?

Our congregations are growing very large, and a rabbi can scarcely know his membership. An occasional funeral or wedding comes in rather timely to bring him to their

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a paper for all the people and give unbiased news of ALL CREDITS AND PARTIES. Try to do this in such a conspicuous manner that it will be noticed and commented upon.

Please be accurate. Compare statements in our paper with those in other papers, and find out which are correct. Discharge reporters and copy readers who are persistently inaccurate.

Don't allow exaggeration. It is a cheap and ineffective substitute for real interest. Reward reporters who can make THE TRUTH interesting, and weed out those who cannot.

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Run pretty pictures and interesting layouts, but don't run pictures just to "illuminate the text." If a picture occupies a column of space it should be as interesting as a column of type. Pictures of pretty women and babies are interesting. Photographs of interesting events with explanatory diagrams are valuable. They tell more than the text can, and when carefully and accurately drawn people will study them. But much space in my papers is wasted on poor and uninteresting pictures. Make every picture worth its space.

Please sum up your paper every day and find wherein it is distinctly better than the other papers. If it isn't distinctly better you have missed that day. Lay out plans to make it distinctly better the next day.

If you cannot show conclusively your own paper's superiority, you may be sure the public will never discover it.

A succession of superior papers will surely tell. When you beat your rivals one day try harder to beat them the next —

For success depends upon a complete victory.



BOSTON AMERICAN — BOSTON ADVERTISER

The Task of the Home for the Preservation of Judaism

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hearts. The physician and the lawyer have replaced the rabbi as the family's confidant. The average rabbi speaks contemptuously of this phase of what ought to be his greatest opportunity. The tie that binds a rabbi to the home is professional and not personal. The multifarious activities of a busy rabbi may necessitate the creation of a new rabbinical functionary, but, whatever be devised, the absence of the minister from the homes and the absence in the homes of educational and religious literature constitute two conspicuous drawbacks in strengthening the hold of Judaism on the part of Jewish family life.

What other problems confront us today in the proper nurture of our children? Before children come into the world, the prospective father and mother ought solemnly to agree not to disagree in the presence of their child. The discipline which a mother metes out must not be contradicted by a father or vice versa in the sight or hearing of their offspring. Discipline is the most essential requirement of domestic security. It must begin not at the school age, but in the cradle. I know of parents who have raised six and seven children and who have had less difficulty in securing prompt obedience than many who have stumbled in the rearing of one. The modern Jew like the modern Christian is facing a one-child family. With a dread at his inability to mould aright the character of his only and begotten darling.

And now comes the latest pedagogic revelation! Why expect obedience from a child? Let the child express itself fully and freely, without let or hindrance! If self determinations of small nations is right, why not self determination of small boys and girls? Let their individualities flower naturally without this constant repression and multitudinous don'ts. I am mid-Victorian enough to call this the stupidest of educational nonsense. Any child can be taught easily to conform to simple rules. A little patience and common sense are the only necessary requirements to secure the implicit confidence and obedience of an average child. But the process must begin in infancy. Discipline a child on the way it should go in infancy and when it grows older it will not depart therefrom on the campus. If then there is a loss of respect for the authority of the parents, it dates from the impressionable years of babyhood.

The sense of authority wielded by parents moves by most natural steps into reverence for God. The child doesn't need much urging to image its God as a magnified par-

ent. Every child has its own ravishing world of luxuriant imagination. Its nature is as congenial to God as to prayer. To feed this simple picture of a personal God to whom the child prays with folded hands and unfolding soul is no great task. It is this pre-school age upon which I lay great emphasis for the religious education of the child, because it is the period of sweetest and divinest intimacies between it and its parent, especially the mother. The parent then who sends a child to the public school without the companionship of God is tempting fate.

Unless we do this we shall be compelled to stretch the so-called Sunday School to the pre-kindergarten years. We shall be compelled to institute congregational nurseries, either in the synagogue itself or within a comfortable radius of many homes where amid sunny environment and with approved pedagogic methods trained teachers will give these pre-kindergarten children instruction two or three times a week in Judaism. The expense involved and the withdrawal of these little ones from the home are enough to militate against the encouragement of this project. I hope fervently that we may never be driven to this exigency.

Importance of Holidays

Until the child is thus seven or eight years of age the wise parent has utilized the holidays for inculcating religious teaching. There are prayers that are simple and beautiful which can readily be given to a child. There are ceremonies which lend themselves to a child's appreciation and inspire it with reverence and affection. As the years move on the parent welcomes the Sunday School as a God-send and breathes a sigh of relief; yet the relief ought to stimulate him to greater co-operation and thoughtful attention. One thing above everything else ought to be the primal teaching by a parent of a child of religious school age. The child's contact with other children of other faiths in public schools reminds it of existing differences. The child realizes that it is somewhat apart, and begins only too soon to grasp the pathos of being in the minority. The Sunday School is the only place where he is not in the minority. Hence the most important lesson which a parent can implant in his child is that of pride in his religion. Of course, I do not mean to encourage a foolish Chauvinism, but I do maintain that a healthy appreciation of the glory of Jewish history and of the Jewish present can be inculcated in a child to arouse in him admiration, loyalty and a noble desire to

emulate the good and the heroic. I like the old familiar phrase of Kiddush Hashem. Let such a sentiment of the hallowing of God's name once again grip our consciousness, and we have done much to preserve Judaism.

I should imagine that the finest flowering of this sentiment will or ought to be exhibited in the post confirmation group where pride in Israel should be a constant and a sustaining emotion. We cannot preserve our next generation for Judaism unless something of this character be ingrained in them in their homes.

Attendance at public worship on the part of children will normally follow, provided parents normally lead. The example of the parents is the best pedigree. Asking an adolescent to go to temple while the parent enjoys other diversion is as religiously cruel as it is ethically fatal. Adolescence is entitled to its growing pains and its soaring adventure. While youth during this critical period adjusts itself to life, how much more easy becomes this task of adjustment when parent and children together, strengthening the bonds of companionship between them, worship in the same pew!

I have always felt that at this particular time the Hebrew prophets touch the rising tide of the adolescent conscience. The cry of the Hebrew prophets for social justice and honest-to-goodness religion in the name of All-Mighty God, strikes a ringing assent in the awakening heart of youth. Why rob our growing youth of the spiritual companionship of Amos, Hosea and Isaiah? After all, the Jewish boy and the Jewish girl in the post confirmation years are waiting to enshrine a leader. Can we not commend them to the leadership of the Hebrew prophets? For these old keepers of the Jewish conscience speak a disturbing language which youth understands. If my children are to be robbed of their illusions, let these great prophets strip for them the veil from off the face of hypocrisy, corruption and vice. In this way our Jewish youth will not travel alone. They would form our finest recruits and not look upon Judaism as a social handicap and a daily martyrdom.

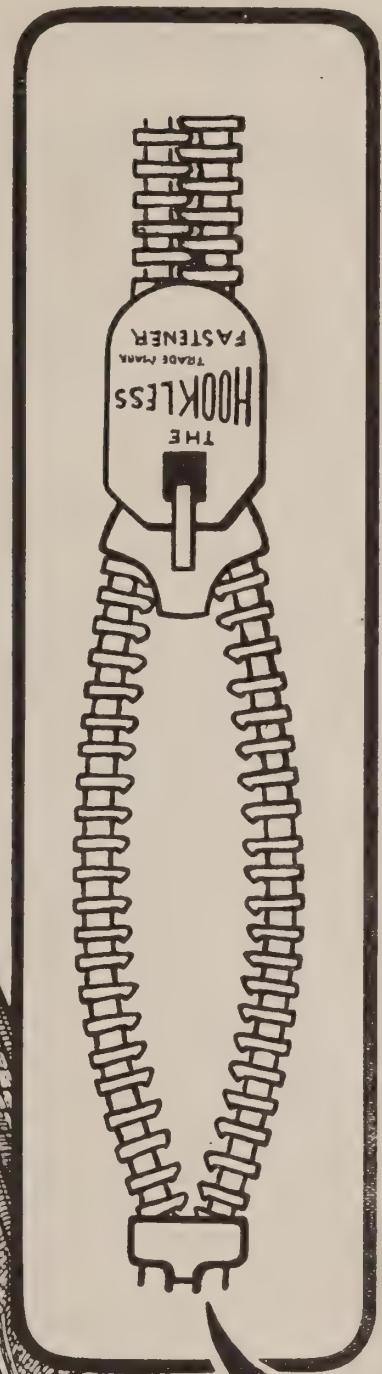
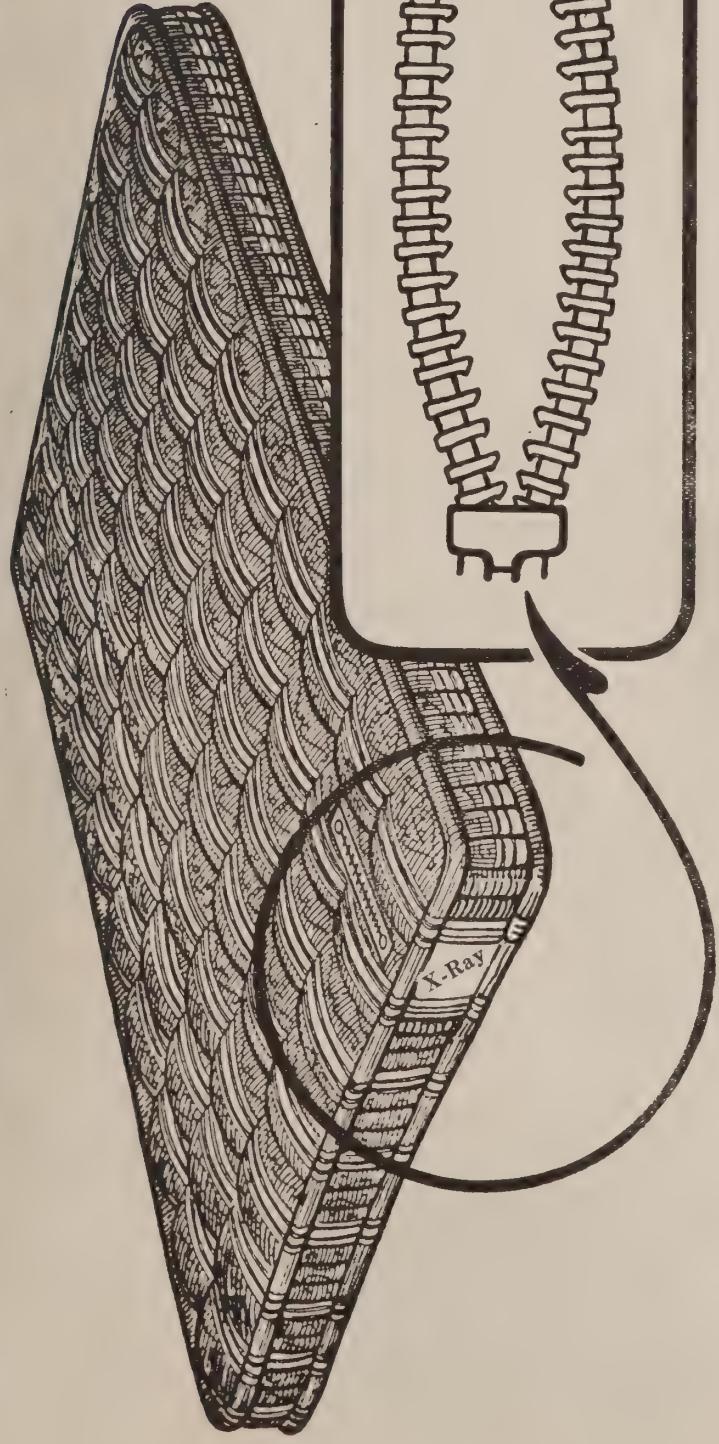
If the Jewish parents are not equal to this and the religious school fails to accomplish it, at least may I ask that every parent take his adolescent children on regular visits to the Jewish philanthropic and educational institutions of the community. Let him see Jewish life in action. Let him see Jewish life from the Orthodox and Reform points of view. Let him above all feel that Judaism is alive. This is an education, and I doubt not that your normal and lusty Jewish young man or woman will thrill with a new and expanding pride at the possibilities that lie before him of Jewish culture,

appreciation and experience. Is this asking too much of a devoted Jewish parent?

And now a final word. What is the practical value of this survey? What is this entire symposium worth unless it converts this entire gathering into a crusading army? I speak to you as a woman. Whatever the congregations and brotherhoods may say or do, the sisterhoods with their fifty thousand members and their fifty thousand homes have got to feel the solemn challenge in this gathering. Are we or are we not in dead earnest? If we are, the duty is clear. I've heard so much of the tired business man. At the pace we are proceeding in industry we shall soon hear of the tired business woman. Between the tired business woman and the tired business man the Jewish home will go out of business.

I am convinced that the cause is not hopeless if Judaism is not homeless. Judaism is best at home amid the glow of the fireside. We have our difficulties because in religion the current is against us. We have our complacencies because in social and industrial life we are moving with the current. Because we are trying to fight the one and float with the other, we are losing our balance. We can only be safe as a religious entity if, strongly grounded, on the abiding shore of domestic loyalties we try to create the flow, the direction and the momentum of our own Jewish current.

Philip Guedalla, eminent English historian, who has come for a brief visit to America, says: "What do I think is the reason for Jewish unpopularity? But I don't think Jews, as Jews, are unpopular! When they are ill-mannered, unreserved, troublesome—as people of any nation may be—then they are unpopular. The trouble with the Jew is that he is always feeling his own pulse. If an Englishman writes a life of an Italian Pope, he doesn't immediately have to receive a procession of prominent Englishmen who want to know why he selected a foreigner as his subject instead of, say, King Henry the Eighth. The Jew knows too much about himself to understand himself. He likes to talk about himself; well and good, so do we all, but it would be better if he were to confine his weakness to his conversation. Why not keep the world out of our private affairs? This does not, however, in the least reflect upon those Jewish writers who are writing so charmingly on national subjects. What I do object to in the Jew is that he is always running around looking for somebody to hate him, and what we look for with so much determination we usually find. Call it an inferiority complex or whatever you like; the result is morbid and hurtful."



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HON. MURRAY SEASONGOOD
Mayor of Cincinnati

I am glad to learn that The Jewish Advocate is shortly to celebrate its Silver Jubilee and I extend my congratulations and good wishes for many more years of usefulness.

"Admirable Service"

HIS EXCELLENCY, ARAM J. POTIER
Governor of Rhode Island

My dear Mr. Brin:

My congratulations to you Sir, as Publisher, and to the readers of The Jewish Advocate upon the attainment of its twenty-fifth birthday.

This publication has been of admirable service to our country during this period of years, by its constructive reading matter, and in the making of good citizens.

By its teaching of brotherly love, American ideals and its relief work, it has been of material assistance in making this great country of ours what she is today.

I am sure it has the good wishes of all our citizens for a continuation for many years of this good work.

"Useful Work"

ARTHUR BRISBANE

I congratulate you and all of your associates on twenty-five years of useful life and work.

I congratulate the United States upon the fact that its population includes many members of the Jewish race, and regret the passing of laws that prohibit immigration.

Men and women are known by their work, and the Jews in America have proved themselves an essential part of American citizenship and progress.

"Valuable Agency"

PROFESSOR JONES I. CORRIGAN, S. J.
Boston College

I am happy to add my word of felicitation to The Jewish Advocate on the occasion of its Twenty-Fifth Anniversary.

Its service to a better understanding and to the removal of prejudices makes it a valuable social agency in the community. May its success grow with the years!

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Twenty-Five Years of Work Among Jewish Young Women

By MRS. FELIX M. WARBURG

Mrs. Warburg, who is the acting president of the New York Young Women's Hebrew Association, one of the institutions affiliated with the Metropolitan League of Jewish Community Association, has given \$25,000 for a building fund for that institution. The following article gives the salient features of the report which she rendered recently on the occasion of the twenty-fifth anniversary of the founding.

LOOKING forward to twenty-five years seems a long, long road; looking backward appears but a journey of a day in the march of Time. There is romance in the visions, strivings and dreams that have been realized. It speaks of the great love of mankind in the struggle to reach our better selves, and of the shaping of ideals for the inarticulate many who cannot, without the aid of visionaries, reach out for the spiritual values that make life worth living.

The records of the Young Women's Hebrew Association of twenty-five years ago show that the motive that inspired the pioneers into action was the small opportunity for our young people to gather for social communion, fostered by the leaders of their own faith and tradition. The missionaries and the neighborhood churches with their social attractions, tinged with the color of religious dogma, afforded our Jewish youth a ready outlet for their normal desire for group companionship. Our Jewish people had not yet become race-conscious sufficiently to supply our youth with opportunities for social amalgamation. It was largely left to the existing agencies who were negative to the spiritual needs of our people. The large influx of immigrants from the Central European countries, crowded into the already densely populated lower East Side, were beginning to travel northward into the city. The physical conditions of living, the tenement congestion, the overcrowded homes, the fact that girls were fast being thrust into the economic whirl of this age, forced new standards upon the community. The four walls, so long the stronghold of the home, no longer were the boundaries of experience. The street, the dance hall, the corners became the rendezvous of the young. Youth no longer followed the standards of their parents, and parents and children alike were bewildered by the change. Both were alienated. The younger eagerly grasped the new—the older generation desperately clung to the traditions and customs of another continent.

Youth is ever on the alert for new interpretations of old truisms. They are ever seeking and questioning. To meet their challenge a group of socially minded, large hearted women conceived the need of creating a center that would give them a new setting, that would quicken their imagination and rekindle the love of Judaism, awakening in them the realization that their heritage was noble, rich in ideals and ethical living; and furthermore assure them that our age could reconcile new freedom in a new land. Harlem presented the most desirable field to begin our work. The inspiring leadership of Mrs. Israel Unterberg gathered about her a small group of women, far-seeing women who grasped with a rare understanding the myriad needs of our girls. Not only had they practical visions of meeting conditions, but they looked beyond the future.

It was not so easy a task to realize this materially. It meant going into the community, arousing others to the needs, and enlisting their hearts, hands and financial aid. The response was cordial and contributions gathered momentum. The pioneer group met at Mrs. Unterberg's home at regular intervals and soon their dreams became a reality. The first meeting of the board for the purpose of organization took place on February 6, 1902. By the end of the year, sufficient funds were raised to rent a building at 1584 Lexington avenue, at \$55 a month. The dedication of the building took place on February 1, 1903. The development of the Young Women's Hebrew Association from that time grew rapidly. The facilities of that small building soon were overtaxed. In 1911 the board again brought its overwhelming success to the larger Jewish community. Appeals were made, asking for greater support for larger quarters. The Building Fund Committee received its first and comprehensive support and encouragement through a magnanimous gift from Mr. Jacob H. Schiff.

From 1911 to 1914 were the ploughing and sowing years of our work. Not only was the effort al-

(Continued on Page 102)

Investment Service

IN 1901 when bonds sold to yield very low incomes, the amount of available investment funds in this country was small, in comparison with today. High grade investment bonds have never since yielded as small an income. With the vastly larger amounts of money now available for investment, and with a return of similar investment conditions, it would seem that the time must come when investment securities will again sell to yield the same or lower income returns. If this is true, investment securities still have a substantial advance in price ahead of them, irrespective of any temporary relapses which the general investment market may have.

Each succeeding year of peace has accounted for a further lowering of the income to be derived from sound investment securities. It would appear probable that the year 1927 will be no exception.

Investors are more and more relying upon the facilities placed at their command, without charge, by reputable investment houses and are submitting their investment lists for analysis with a view of strengthening and diversifying them.

Investment lists submitted to us for analysis, appraisal and more convenient tabulation will receive prompt attention.

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My Sincere Greetings to The Jewish Advocate on Its 25th Anniversary

THE WORCESTER JEWISH COMMUNITY
Appreciates the Splendid Co-operation Always Shown By The Advocate

DAVID B. ISENBERG
Worcester, Mass.

Twenty-Five Years of Work Among Jewish Young Women

(Continued from Page 101)
most superhuman in the raising of the Building Fund, but every conceivable type of religious, social and educational activity was inaugurated. Here I must pause to say that we have the distinction of being the first Jewish organization to go before the community with a formulated plan for a drive for funds.

Religion is our corner-stone. Without it our work would be lifeless. It stamps its influence on the character of all our interests. Its message permeates not only the formal religious instruction given here, but carries its inspiration through our daily living, in club and recreation and classes.

Twenty-five years have seen many changes in our educational work. We have brought our class work into line with modern educational theories. Today we are not content with merely serving the girl with vocational instruction. We take into consideration her preparation and her entire background. We give intelligence tests to determine her capacity; we study carefully her progress; and finally co-operate with our Employment Bureau in placing her.

Nor will our supervision end there. We are in the process of a study, which will follow up her adaptability in the actual commercial world.

Americanization classes, which are in session morning, afternoon and evening, have become a vitally important department of our educational work. Especially fascinating are the day classes to which come the mothers with a determination to master the language and understand the American activities. The incentive is the urge to keep apace with their husbands who, in most cases, preceded them in emigrating to this country. There is a desire, also, to forestall the criticism of their rapidly assimilating children. We consider ourselves fortunate in having the type of teachers who are heart and soul enwrapped in their work with the result that they have earned the devotion of their pupils to the same extent as that given by the adoring child to her teacher. It is no wonder the teachers get this affection for they are so responsive to the individual needs of every student, knowing their background, their philosophy, their aspirations. The comments of the students tell their own story. One said, "My husband and children would carry

on a conversation in English and I used to sit like deaf and dumb. When my son was in a debate in school there was no sense in going—I couldn't understand. Now the light has come!" One mother said, "My children can't fool me any more. If teacher sends me notice that they stayed away from school, I can read it." Another mother said, "I used to sign my children's report cards in Yiddish and now that I can sign them in English my children's joy is greater than my own."

We have tried to meet the demands of youth for play. As "jazz" has enveloped the age, we have been a balance wheel, providing wholesome and plentiful opportunity for good times and the establishment of friendships. Our clubs are our greatest medium for recreation through individual and interclub programs which include parties, dances, entertainments, hikes, theatricals, etc. Every phase of religious, educational, recreational and philanthropic activity is to be found here.

The appeals from the lonely girl, which come to us daily by letter and in person, are most gripping. There is nothing more tragic than loneliness. No phase of social service is more urgent. The placing of these girls is a sacred trust to us and every possible effort is made to place them socially. In an environment where, by tempera-

ment and personality, they will find congenial companionship.

Daily the inadequacy of our living quarters becomes more acute. Girls are turned away who should fine a home under our roof.

Here the 172 girls fortunate enough to be admitted, find the spirit of home life, the give-and-take of friendship, that adds to joy and helps to divide sorrow. None can remain lonely and hungry of heart here where all join to make each day worth while the living. Even the discomfort of illness is softened by the ministering hands and friendly solicitude of the residents for each other. Is it any wonder that one of our girls said, as she sat in her cheerful room overlooking the lake, "How wonderful that I am here, enjoying all this beauty and surrounded with so much affection. How different my entire life would have been if only I had come here sooner. I was on the waiting list so long!" The girls are encouraged to come freely to us with besetting problems and joyous tidings as well. Birthdays, engagements, weddings—all the sentimental occasions are celebrated with all the beauty of soulful ceremony.

A building twice as large as ours would hardly suffice for the never-ending stream of applicants. We should be measuring our resources

(Continued on Page 103)

THE GUIDING FORCE FOR JEWISH YOUTH

THE JEWISH ADVOCATE has been instrumental in maintaining the interest of our youth in Jewish endeavors. This represents a fine piece of work and is to the credit of THE ADVOCATE.

**NO JEW CAN BE A GOOD JEW UNLESS
HE IS CONVERSANT WITH JEWISH IDEALS**

and traditions. In order to be fully acquainted with what is going on in the Jewish World it is advisable that THE JEWISH ADVOCATE be referred to steadily.

**Congratulations on Your 25th Anniversary.
Hearty Wishes for a Successful Future.**

LOUIS SHAPIRO
Portsmouth, New Hampshire.

Twenty-Five Years of Work Among Jewish Young Women

(Continued from Page 102)
and remember that the 172 girls we are fortunate enough to house are the merest fraction of those who need us.

Without our seeking it consciously we have become the neighborhood clearing house for every conceivable difficulty. We stand as a beacon in a sea of trouble and complexity, and are ever-ready to listen patiently to every individual call for help and direct each request to the proper agency.

In this rapid review of a year's work we have passed over but a fragment of the progress of one quarter of a century's effort. Twenty-five years! How easily the words are spoken. Of all the facts of life, Time is the most awe-inspiring. In tracing those early years of struggle and brave endeavor I feel the poignancy of the charming little story told by a poet-historian.

"High up in the North," he said, "in the land of Svithjod, there stands a rock. It is a hundred miles high and a hundred miles wide. Once every thousand years, a little bird comes to the rock to sharpen its beak. When the rock

has thus been worn away then a single day of eternity will have gone by." And out of this eternity we women and men have snatched a few scant moments to give living expression to a great abiding idea. With our hearts and hands we have builded an institution that stands today as the symbol of the highest aspirations of the human soul.

We look ahead with confidence to the next quarter century and feel assured from our experience that if we go forward with prayer in our hearts and faith in our life, we shall again meet the needs of our time, of our girls, and of the community.

A big stride takes away one five-hundredth part of the light of a man's eyes. (Ber. 43b).

One who walks to the right of his master is a boor. (Yoma 37a.)

One who has dined should not retire before walking at least four ells, for the sake of good digestion. (See Shab. 41a.)

Rab Hammuna gave an unusually acute explanation of a Scriptural verse, upon which Rab Hisda exclaimed: "Would that we had feet of iron, so that we could always follow and listen to thee!" (Ber. 41b.)

—TALMUD

"A Seed That Has Grown Into an Enormous Tree"

The above in substance fully describes the phenomenal growth of our organization, which was founded by Isaac Kaplan of 79 Kenwood street, Brookline, Mass.

Mr. Kaplan entered the furniture industry some 18 years ago with a very small capital, but this was entirely wiped out shortly thereafter as a result of a fire, and since he carried no insurance, he was obliged to again start from the ground up.

Sheer physical strength, and the desire to succeed imbued Mr. Kaplan with new spirit, and even in the face of misfortune after misfortune, gradual success was attained until today the firm founded by him is considered one of the largest REPRODUCERS OF EARLY AMERICAN FURNITURE in the country, with an earned reputation that is second to none.

Mr. Kaplan's organization now employs 135 men, and since 1918 it has been his custom to distribute among the employees semi-annual bonuses in appreciation of the good will, co-operation and faithfulness of his employees.

According to records the 1926 distribution of bonuses which amounted to close to \$10,000 by far surpassed any monies paid to the employees heretofore, and it is Mr. Kaplan's desire and sincere wish that he may be in a position to continue the distribution of bonuses among his employees for many, many years to come.

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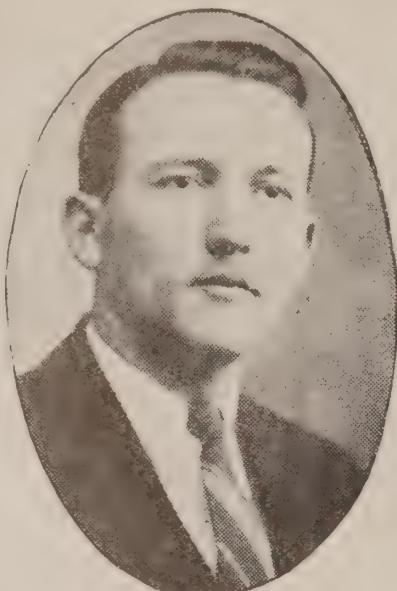
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The Jewish Advocate Silver Jubilee

affords this institution a welcome opportunity to express its fullest appreciation for the development of the Jewish Community of New England as a result of its influence.

It further allows us the happy privilege of congratulating The Advocate on its Quarter Century of loyal endeavor.

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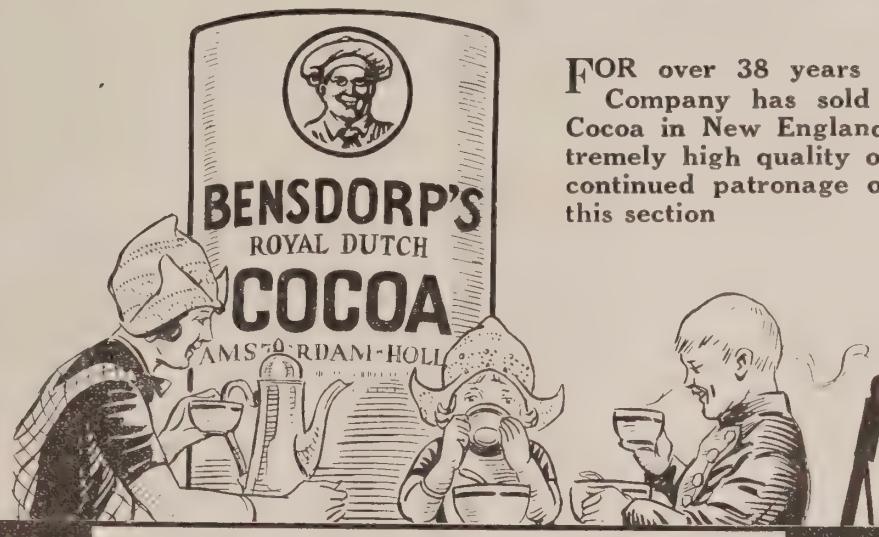
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America and The Theatre

I AM not speaking by hearsay. I speak of things that I have seen. I know not which is worse, the exposure of things grossly immoral and hideously coarse, or the seeming enjoyment of them by vulgarians who seem to be amused and even pleased. If it be said that this proves the managerial instinct to be correct, may it not be replied that the theatre, if it continue as it is, will alienate people who think and wonder and understand, and become nothing more than an adjunct of the cabaret or the prelude to the night-club for well-dressed gangsters and their consorts paid or paying.

I would not have it imagined that there is no beauty nor art in the theatre of our day. I might mention a number of clean, beautiful things which are being done upon the stage of New York at this time, instead of naming filthy plays and thereby, I am warned, increasing their patronage. I am almost tempted to offer a list of the unobjectionable plays in New York today and, alas, that unobjectionableness in the modern theatre is an uncommon, if not

most rare, virtue. (If I single out two plays, it is not because they stand alone, but because they indicate how the beautiful in the art of the theatre may be done and, in truth, is bound to evoke response. I am thinking of Walter Hampden's superb production of "Capon-sacchi" based upon Browning's "Ring and the Book," which is a rich joy to the theatre-goer.) And one might indeed fittingly make mention of the delightful and, I fear, inimitable plays of Gilbert and Sullivan. But no appraisal of the theatre of our time would be complete without a tribute to that great company of players, the Habima troupe of Moscow, which has given to the theatre-goer a glimpse of the possibilities of the theatre when its problems are sincerely faced and adequately solved.

The plays are not merely salacious in the ordinary sense. They embody the vulgarity of all that is most vulgar and decadent in Broadway brought into the theatre. Now we are beginning to get a beautifully vicious circle; namely much that is cheap and vulgar and brazen obtains in the super-urban life of New York. And then, as if there were not enough of these

things, that life transferred to the theatre so that they who know and live it may see it over again and find it good. And they who do not know it may be tainted and corrupted.

It is vicious enough to have the indecencies of life brought to the theatre. Now we are witnessing something worse. Abnormalities and decadencies are being brought to the stage and now our young sophisticates are being doubly damned insofar as the vulgarities and ribaldries of urban life at its worst are being now photographically reproduced—not artistically portrayed, on the stage. The theatre has lately produced a play or plays dealing with a pathological problem, the problem of what is commonly known as perversion. The fact is, as was well said some months ago by one of our great American newspapers, "Some regulation is necessary and inevitable, particularly because without it, commercialism would carry indecencies to such lengths of perversion and grossness that it would be a public nuisance. The production and continued showing of these sex-perversion plays is not unlikely to set a precedent that

will let down the bars which have heretofore prevented the publication of stories dealing with perversion, even in the cheapest and tawdriest of magazines." To what lengths the theatre has gone or rather to what depths it has sunk is laid bare by the circumstance that we are occupied with the problem whether the pathological and the abnormal should be dealt with on the stage and that we have almost ceased to consider the problem whether poetry and beauty and things of loveliness cannot be reinstated in the theatre.

When one objects on the ground that there is such a thing as sewage, the answer is given: "Well, there are sewers and sewage in a great city like New York!" True enough but the sewage pipes are not built along the highways for the delectation and edification of the dwellers of the city. They are hidden deep under ground because they are noisome and revolting. Ought this not too be true of the kind of sewage which is now being brought to the stage of New York?

The one note of warning that cannot be sounded too earnestly
(Continued on Page 106)

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AMERICA AND THE THEATRE

(Continued from Page 105)
present circumstances to act in must be directed primarily, though perhaps the ultimate cure does not lie here, to the theatre managers and producers. It may seem to be resting the case on low grounds but let them understand that another season such as the present in the theatre will mean State censorship and, once censorship has begun, the contagion of it will spread quickly and widely. Personally, I am not in favor of censorship unless the theatre folk leave us no alternative. If much that the theatre gives us continue to be a mere photographic reproduction of things that in real life do or should call for police interference, then we shall have to deal with the theatre through the medium of the police department, and censorship means police. At best it will be a poor, inadequate in many ways impoverishing thing but apparently the men who control the affairs of the theatre, with some honorable exceptions, seem determined to face the hazard of censorship which they are doing everything they can speedily to make inevitable. One of the saddest phases of the problem of the theatre when it is besmeared with filth, grows out of the circumstance that men and women who make and take their calling seriously on the stage are compelled under present circumstances to act in plays which must be utterly revolting to the spirit of those who have enlisted under the banner of the potentially great and noble art of the theatre.

But ultimately, the cure will lie with us, the theatregoers. Ours is the ultimate power and the ultimate decision. True it is that we and our children may be lured to the theatre by plays and performances that have nothing to recommend them excepting the frankest and lewdest eroticism. But if we choose to exercise the power of discrimination, if following the example of the Roman Catholic Church of this city, we make up our own "white list" and perma-

nently eschew attendance at places which are nothing more than theatrical stys, we may hope for an end of that dramatized pornography, which is being presented in too many of the theatres of this city.

No police, district attorneys, mayors may not avail for a time nor will censorship if it comes, as come it may, lead us along the better way, though it bar our too facile pursuit of the worse way. There is but one cure and that is that the theatre be cherished as an art and suffered to come to its own again through the insistence of men and women who give their lives thereto, through the acquiescence of them who may yet be coerced in peddling other wares, through the will of all of us to liberate ourselves from the spell such as it is of the debasing unto the beauty and the joy of a gracious and kindling art.

Mr. W. L. Lewis of the Bethlehem Steel Company Football Club and Morris Vanderweghe of the New York Giants Football Club have applied to the United States Football Association for permission to conduct a tour in America of the Hakoah Soccer Team of Vienna this spring.

The tour is contemplated for the months of April and May, and a tentative schedule includes New York, Boston, Fall River, Newark, Philadelphia, Bethlehem, Cleveland, Detroit, Chicago, Toronto and Montreal. Additional cities may be added if the tour can be extended over the two months contemplated.

The arrangements made by Mr. Lewis and Mr. Vanderweghe were brought to a satisfactory close in a series of conferences with Dr. I. H. Koerner, president of the Hakoah Club, who arrived here recently.

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THE COMMONWEALTH OF MASSACHUSETTS
SENATE CHAMBER, BOSTON

GASPAR G. BACON

January
Twenty-Ninth,
1927.

Alexander Brin,
Editor, The Jewish Advocate,
251 Causeway Street,
Boston, Massachusetts.

Dear Mr. Brin:

May I take this opportunity to send you my heartiest congratulations upon the Silver Jubilee of The Jewish Advocate, and upon your ten-year distinguished service as Editor of this excellent publication? You deserve the plaudits of all good citizens of Massachusetts for having established a newspaper which has attained such a position of influence in the community, and which stands for the highest ideals and best traditions of America.

I know of your unceasing activity in assisting every good cause affecting the Jewish people. They should feel proud that they have such a champion, and such a splendid organ through which to present their views and foster their ambitions.

May I add my best wishes to the thousands which you will receive from your host of other friends, and wish you many, many more years of useful service?

Yours very sincerely,

Gaspar G. Bacon

THE MASSACHUSETTS GENERAL HOSPITAL,
one of the great medical centers of the world,
is your hospital.

THE MASSACHUSETTS GENERAL HOSPITAL,
is not a state institution and receives no aid from
either the city or the state. Throughout its 105 years
of usefulness, it has been sustained and continued by
private gifts from generous men and women.

Vought & Co., Inc.
ALBERT FELDMAN, Vice-President

Congratulations to The Jewish Advocate

THE ADVOCATE'S SILVER JUBILEE calls for
hearty congratulations from the entire community
and we are happy to join in felicitating this splendid
newspaper on its accomplishments.

The Advocate Supports All Jewish Endeavors

IT is of extreme importance that the community give
substantially toward the support of all Jewish Institutions
and we heartily urge you to contribute liberally
to their maintenance. For this work The Jewish
Advocate deserves high praise.

**10 Post Office Square
Boston**

**120 Broadway
New York**

FATIMA!

—I shall never
 —in all the
 —magnanimity
 —of my Jewish
 —heart,
 —forgive
 —Old Man
 —NOAH
 —for one
 —fatal
 —indiscretion,
 —when he packed
 —his ARK
 —full of
 —ALL
 —the beasts
 —and ALL
 —the animals
 —and ALL
 —the belly-crawling
 —vermin
 —of the earth,
 —when he had
 —that blessed
 —opportunity,
 —which hath
 —never come again,
 —to rid
 —humanity
 —of the weeds
 —in the
 —Garden of Eden
 —and to
 —dry up
 —the polluted
 —streams
 —of creation:
 —and I have

—often wished
 —that NOAH
 —had left
 —at least
 —ONE ANIMAL
 —out to
 —drown
 —in the FLOOD
 —and left
 —its stinking
 —body to
 —dissolution,
 —together
 —with its
 —million
 —children and
 —children's
 —children
 —of generations
 —to come—
 —I mean
 —that particular
 —animal—
 —the ANTI-SEMITES!
 —but I suppose,
 —that that
 —could not be,
 —and that some
 —wise Providence
 —had decreed
 —a cheap
 —FORD,
 —knocking on
 —all fours,
 —must be born
 —during the
 —twentieth-
 —century . . .

—J. J. JURMAN

I Am a Jew

Because a people famed in song and story,
 With heritage so fine none can compare,
 A people who through strife have sung God's glory,
 Who sneers and slurs have answered but with prayer;
 Because my name was writ upon the pages
 Within a group whose clarion call still rings,
 Resounding loud the message of the ages,
 And out upon the air its watchword flings,
 Because by birth a holy people claimed me—
 I AM A JEW!

Because a people flouted, wrong, neglected,
 That have survived the harsh oppressor's hand,
 Were surely for some holy work selected,
 Must fit into a scheme divinely planned;
 Because I would through daily living free us,
 And lift my voice to do my little good,
 So that the world a godly people see us,
 One link helps forge the chain of brotherhood;
 Because the story of my race enthralls me—
 I AM A JEW!

Because so many scornfully refuse us,
 Point out the Jew unworthy of his sires,
 And bitter are the tongues that oft accuse us
 Of making embers of ancestral fires;
 Because I'd have men know God's chosen nation
 Was chosen for a mission here on earth,
 And this the time for our re-dedication,
 And now the hour for Israel's re-birth;
 To help to hold on high the Star of David—
 I AM A JEW!

—Fannie Barnett Linsky.
(January "Young Israel.")



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A folder that we have just prepared, "Conservative Investment in the Chain Store Field," containing some definite recommendations will show how to make a conservative start. We believe careful consideration of it will open to you a new and very profitable field of investment.

Request Booklet G-10

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PRESIDENT

I heartily join the hosts of admirers of THE JEWISH ADVOCATE in congratulating it on the 25th Anniversary of its existence. It is but another indication of its value and need in New England as the exponent of those splendid ideals that have endeared our Jewish citizens to every American.

The Jewish Advocate and other mediums of its type are of great need in American life, for they serve an established purpose in solidifying our people into one common mass, on one common ground and for one common purpose. The Jewish Advocate has demonstrated its practical worth in its field, and the occasion of its Silver Jubilee is one that cannot be passed without hearty greetings from our entire citizenship.

Wellington Wells

The Work of the Jewish Club Women in Providence

BY MRS. CAESAR MISCH

EVEN women who have benefited most by the development of club life have but a hazy idea of organization. They look upon it as a modern development, whereas the first organization came in pre-historic days when men first began to form themselves into tribes. Every one who lives in city, town, village or hamlet is part of an organized community. Therefore the folly of the craze for "self-expression," for "independence," for "living one's own life." Every act of any member of an organized

What has this organization done for her? I have seen women from small towns at their first Triennial, timid, afraid of the sound of their own voices, vacillating, unable to grasp both sides of a subject, requiring volumes of explanation of every motion, and then going home to give a garbled account to their Sections. I have seen these same women after another three years in Council work coming to their next Triennial self-possessed, quick of thought and of comprehension, full of constructive ideas, perhaps students of Parliamentary Law, even brilliant



MARION L. MISCH

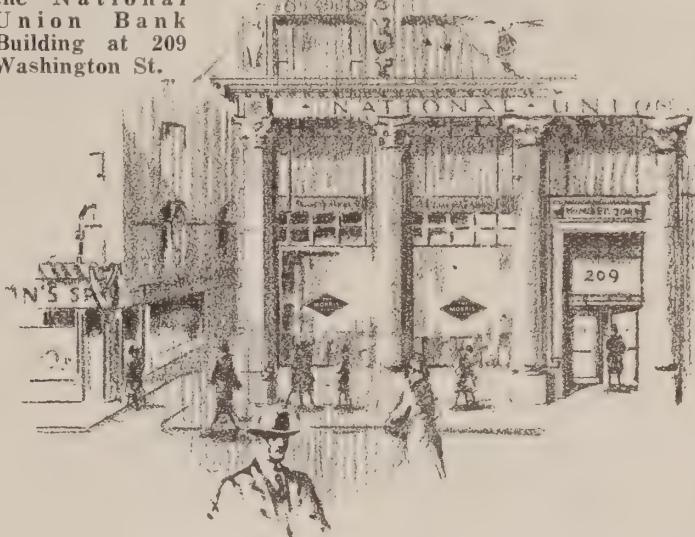
community reacts in some way on some or on all of the other members of that community. Only a hermit living far removed from all human contact can with truth say that he has a right to live his own life regardless of the opinions or rights of others.

Men early discovered the value of organization in trades, in professions, in charity, in religion, in social life, and women were not far behind. A great wave of women's religious, charitable, sewing, reading, music and art clubs spread over this country in the early days of the nineteenth century, but these were mostly small bodies, meeting in the homes of the members, and limited in outlook and scope. In 1872 Julia Ward Howe organized the Society for the Advancement of Women which was gradually taken as a pattern for all women's clubs of importance, and in 1893 came the organization of the National Council of Jewish Women which revolutionized club work for the Jewish woman.

(Continued on Page 113)

orators. It has been like watching a miracle to watch the development which has come to the Jewish women of the country through the Council of Jewish Women. Not that I decry other national and local organizations—I always have much to say of and for them—but the Council "different." It brings women into contact with club work of all phases. Nearly every Section is allied with its State Federation of Women's Clubs and thus with the General Federation of Women's Clubs, an organization which is so strong that it was recognized nationally when its president, Mrs. Thomas G. Winter, was appointed by President Harding as a member of the Disarmament Conference. The Sections of the Council are also in great part members of their local Councils of Women which are part of the National Council of Women, which is in turn part of the International Council of Women, and thus are the C. J. W. women brought into

New Morris Plan Headquarters in the National Union Bank Building at 209 Washington St.



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The Boston Morris Plan Company will lend over \$2,000,000 this year, with weekly or monthly repayment, at 6% discount plus 3% service charge. This money will be loaned to thousands of individuals for worthy purposes that otherwise could not, in most cases, be carried out. Which gives an idea of the service the Morris Plan is rendering the people of Greater Boston. The affairs of the Boston Morris Plan Company are directed by men whose reputations give assurance to the character of the company.

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Continued Success

MR. and MRS. J. M. MANN

The Work of the Jewish Club-Woman in Providence

(Continued from Page 111)
close contact with the attitude of the women of the world on all subjects of importance to women and children.

Since it is for me to speak mainly of the work of the Jewish woman in Providence, the C. J. W. must take first place. Our Providence Section (present President Mrs. Harry Wachenheimer), organized first in 1894 as a Bible Study Circle with Mrs. David C. Fink as president, and, after an interval of a few years of disbandment, reorganized in 1905 with myself as president, has been the most potent factor in the development of our local Jewish women. We immediately joined the State Federation of Women's Clubs (of which I was president for the regulation two year-term as a representative of the C. J. W.), and very quickly made ourselves felt as a force for good in all communal work. It was not all an easy task. Our women, like those of many other communities, knew only the easy-going, sewing and charity societies. At times they rebelled against the orderly procedure insisted upon by a small group. At first they could not see the need of purely cultural meetings. At first they could not understand an organization whose main object was at the opposite pole from the time honored method of doling out a dollar here, two dollars there, a basket of groceries yonder. At first they did not know what we meant when we differentiated charity from philanthropy and insisted that the modern method was to help the unfortunates to help themselves rather than to pauperize them by constant alms.

But even the most rockbound soon came to our way of thinking, and we are proud of our Section. Proud because we have done so much to raise the standards of Jewish club life and of Jewish thought in our community. Proud because we have inculcated the more modern methods of philanthropy. Proud because we were far-sighted enough to see the need for certain work and broad-minded enough to turn it over to the proper authorities at the proper time, for to us the joy comes in knowing that necessary work is done, and not in demanding constantly the credit of doing it ourselves. For instance: We saw the need of an evening high school in a congested Jewish district. The public school authorities did not see eye to eye with us. We therefore financed and managed such a school until the public school board saw its value and its need and made it part of the school sys-

tem. Again, we saw that Jewish children in a congested district near our Temple were receiving no religious instruction, and that they could not attend existing religious schools because their parents were not members of a Congregation. We financed and managed a school for these children until we could prove to the officers of our Temple that a religious organization has a duty far beyond that due its treasury, and that this duty includes the giving of religious instruction to every Jewish child that applies for it. When our Temple changed its policy and admitted these children free, our work in that quarter was at an end. But these pieces of work which we have given over to others I count among our greatest assets, for it requires a great soul to let some one else continue easily what you have started in anxiety and discouragements and hardships. So our Providence Section developed this soul.

Since no organization is stronger than its leaders, this soul could not have been developed had we not been fortunate in having as our presidents women of vision. They all did yeoman work—Mrs. David Bernkopf, Mrs. Leon Krieger, Mrs. Isaac C. Ottenberg, Mrs. William Loeb, Miss Alice Wolf, Mrs. Harry Loeb Jacobs, Mrs. Isaac Gerber, Mrs. Samuel M. Gup, Mrs. Louis A. Sundlum.

Our North End Free Dispensary founded in 1908 at the suggestion of and with the valuable assistance of my husband and Dr. J. Edmund Brown is still filling its place in the community. For the first few years I was its president, followed by Mrs. George B. Brooks and Mrs. Samuel A. Markoff, who gave to its development untiring devotion, and under its present president, Mrs. Lester Summerfield, it is continually growing in value and influence.

In the near future under the leadership of Mrs. Joseph Black, the Providence Section will sponsor a summer camp for underprivileged Jewish children.

The child of the Providence C. J. W., the Providence Section of Jewish Juniors, is a force in interesting and bringing together in social gatherings the young people of Brown University and Pembroke College and our own young townsfolk. Always under the chaperonage of a member of the Providence Section, among whom Mrs. Louis A. Sundlum, Mrs. Samuel Starr and Mrs. Saul Rothschild have been most active, these young people are being drawn more and more closely to the religion of their fathers through the interest and assistance of our faithful Council workers, and are

looking upon the Temple as their social as well as religious home.

Can you not visualize the growth of our women in this evolution from the old-fashioned "kaffee-klatsch" type of club to this modern program of uplift and forward vision?

The Hadassah inaugurated here by Mrs. Archibald Silverman, devotes itself to Palestinian Relief Work and interests a large group of women who are heart and soul for the cause and who make a most creditable showing in National Hadassah activities.

Our Congregation, Sons of Israel and David, worshipping in Temple Beth-El, is in its eighty-seventh year, thus being one of the oldest Jewish religious communities in the country. Its Sisterhood, with Mrs. David D. Gilman as its present president, is one of the Sisterhoods which realizes what Sisterhood work means. True to the purpose of the National Federation of Temple Sisterhoods, it devotes itself to the physical and spiritual welfare of Temple and Religious School leaving philanthropy and other matters to the societies specifically organized for such purposes. Thus we have no overlapping and no resultant jealousy.

Our conservative and some of our Orthodox Temples and synagogues also have active Sisterhoods and the work which can be done so well by women in the furthering of religious matters is in good hands. Here again we see the evolution from the old-line Ladies' Auxiliaries which were mostly sewing circles, and a resultant growth in the outlook of the members..

Of charitable organizations, the leading one is the Ladies' Monte-fiore Hebrew Benevolent Association, Mrs. Jacob Ernstof, president, started as a combination of charity and mutual benefit associations. But when was the Jewish woman ever satisfied with that which benefited only her own self? It is no wonder that the benefit end is now honored more in the breach than in the observance, and that the society is now purely a philanthropic organization. Oh, yes, it was an old time charity society for many years, but for more years than she would wish me to remember Mrs. Moses Einstein has been at the head of the investigation work. A purely volunteer worker, with no training except in the school of experience and common sense, she would put to shame many graduates from social service schools in her quick, sane decisions, her broad outlook and her sense of values coupled with her good, old-fashioned "Jewish heart."

Many other such organizations we have, all started by women and still largely maintained by them—Ladies' Aids, Home for the Aged, and many others far too numerous to mention. But two of them read like fairy tales.

Many, many years ago a small group of women who had to reckon with pennies, felt the need for some means of helping their still poorer co-religionists to hospital care. There were free beds, of course, in the hospitals, but with proud spirits they preferred to endow beds for these poor Jews. With perhaps dreams of a day far, far in the future, when they might hope for a hospital of their own, they devoted themselves to collecting money to pay for yearly maintenance of beds in the Rhode Island, the St. Joseph's and the Lying-In Hospital. Who can tell what hardships and discouragements met these women as they went their weary way from house to house, from office to office, year by year, month by month, week by week, to collect the pitifully small contributions which, however, grew larger and larger as the worth of the work became known. But discouragement never dwelt long with them. Each year their quota was met, though sometimes the way seemed very hard.

And then, just as in a fairy tale, their dream came true! One of the earnest workers was and is Mrs. Louis M. Grant. Her son, Max L. Grant, wishing in his mother's lifetime to let her see the realization of her hopes, interested the community, money was raised, the Parade Street Hospital purchased and remodeled, and now the little "Miriam Hospital Association" has blossomed out into the Miriam Hospital, with modern hospital equipment, and a large staff of able physicians and nurses, and has taken its place as one of the assets of the city.

And Fairy Tale No. 2. Many, many years ago, this same Mrs. Louis M. Grant with Mrs. Dolberg and Mrs. Moses Einstein, saw the need of a home for Jewish orphans. Of course there was no money, but there were zeal and energy and initiative. A small tenement was hired in the Jewish district in South Providence, and again commenced the weary weekly, monthly, yearly collecting of money. One day, soon after the house opened, seeing that there seemed no way of getting tables and chairs for the children's meals, Mrs. Grant impulsively hired a truckman, and when her husband came home that day he found his home minus a dining room set. Such were the sacrifices made by these noble women.

Later came another group in the North End with a few children, and since the city was too small for two there was an amalgamation of which I was vice-president, and for six months acting president. Then the men became interested and the orphanage grew from a larger house on Orms street to a still larger house on North Main street until now, through the

(Continued on Page 114)

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The Work of the Jewish Club-Woman in Providence

(Continued from page 113)
efforts of Mr. Archibald Silverman and Mrs. A. A. Fain and their corps of enthusiastic workers, there is a \$125,000 building housing nearly forty orphans and dependent children.

It must be remembered that though these enterprises grew large after the men had entered into them, because men control the purse strings, it was the hard work of devoted untrained women which sowed the seed and laid the foundations of the great structures which now play such a large part in the life of the city. Therefore they have a place in this far from complete account of the work of the Jewish club woman of Providence for the last twenty-five years.

Whether it was ever recognized or not, whether it was conscious or sub-conscious, none of this work could have been accomplished had it not been that these women were filled with the spirit of religion. Without an abiding faith in the Almighty God, without a belief in the maxim of our sainted Hillel "whatsoever is hateful to thee, do not unto thy neighbor," without the belief inculcated in every Jew

from birth that there is no such thing as "charity"—that caring for the poor is "righteousness" and a duty we owe to God and to ourselves as well as to our poor neighbors, without these, I say, there could have been none of this fine work which has made the Jewish women of our community welcome and valuable allies in all communal work of whatsoever nature.

Is club work worthwhile? Who would say Nay? The training in precise, accurate procedure reacts in producing more scientifically conducted homes, and that in turn leads to a desire for better municipal house keeping. Long live the serious club, society, organization or association which is to all women the Moses to lead them out of the slavery of selfishness into the Promised Land of knowledge, of poise, of understanding, of properly ordered altruism.

"The creation of a communal ambition, the welding together of one hundred and fifty Jewries of New England into something of a personality, these achievements are the work of The Jewish Advocate."—Jacob DeHaas.

Greetings from

Mr. and Mrs. Israel Nesson

Greetings to
THE JEWISH ADVOCATE
The Official Organ of the Expression
of New England Jewry

EDWARD M. CHASE
Manchester, N. H.

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The Two-Fold Mission of the English-Jewish Press

By RABBI ABBA HILLEL SILVER

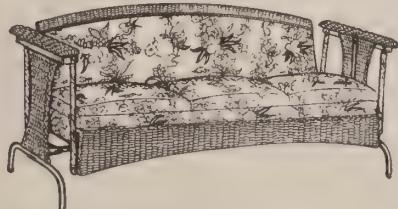
May I not be permitted to extend to you, on the occasion of the Silver Anniversary of The Jewish Advocate, my heartiest felicitations?

The English-Jewish Press has a double service to perform in American Jewish life. It must, in the first place, interpret Judaism to the Jew. It must keep the Jew informed concerning the significant movements in Jewish life the world over and identify him in his interests with the larger life of world Jewry. In the second place, it must interpret the Jew, his ideals and his problems to America. It must attempt to establish cordial contacts and through them mutual understanding between the Jew and the non-Jew.

The Jewish Advocate, which I read weekly, is endeavoring to perform these two functions. It is therefore, deserving of congratulations on its twenty-fifth year of service.

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While in Europe, Dr. Saklad was given the opportunity of studying the conditions and types of feet of natives in the countries he visited, and, on a tour of this country, he made a special effort to study the feet of our American Indians and also those of some of our own mountaineers who have never worn shoes. All this data was collected and the Dr. Saklad Meta-Support Shoe was evolved, which, judging from the almost miraculous results already obtained, justifies all the expenditure of time and effort and money.

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Leading shoe men in this country recognize this shoe to be the only one of real merit. It does away altogether with the wearing of uncomfortable and foreign appliances that millions of people are now wearing without any actual results.

Meta Support Shoes, with all their embodying features, can be had in the latest styles for men and women.

To be a Jew is to feel oneself a member of a great brotherhood, in which the safety, the welfare and the honor of all are in the keeping of each. It is to stand firm against temptation, and corrupt example from far and near; it is to make sacrifices of comfort, pleasure and convenience; to be content to suffer privation and contumely for one's faith and people; to answer all detractors by a blameless life; to be to the front, wherever men are suffering from want, ignorance or tyranny; it is to glory in your Heaven-directed history, and to bear in mind that he who cares not for Israel's past will not do much worth remembering in Israel's future.

It is to cherish your heritage in the word of God, to search it and cling to it through good and evil repute. It is to unite with all good men and true to roll away the reproach of religious indifference from the fame of a people whom God has so long blessed, by the inexhaustible stream of His mercies.

—London Jewish Chronicle.

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Every nation has its songs. Every nation has its customs and every nation has its own particular food specialties. The Jewish people have songs of their own, that tell of the trials and struggles of this ancient race. They have a wealth of customs, that, unfortunately, are lessening their grip on the fantasy of the children of Israel.

But there is one thing in which the Jewish people are outstanding. It is the matter of food. For regardless of feeling for song or custom or even religious observances, most Jewish people have a distinct love for Jewish food. The term "Jewish food" is broad. It is unique and characteristic of a people, who for centuries has been able to maintain its own peculiarities. For is there a Jewish home, even though they may not observe to the letter the Kosher food law, that does not have a hearty appetite for Jewish food? To illustrate, is there a Jewish home in which "gefilte" fish is unwelcome? Is there a Jewish home in which there is no desire for cream and cheese and other dairy products? We doubt it!

Marked Desire for Jewish Food

To substantiate our claim that there is a marked desire in the average Jewish home for food that is typically Jewish, visit with us any of the stores that are located in

Jewish neighborhoods and which cater almost exclusively to Jewish trade. Here there is a revelation awaiting. For, contrary to general expectation, you could note the type of Jewish women who patronize these stores as being of the modern, American womanhood. Visit any of these stores, particularly before a holiday. Take the festival of Shevuoth, for example. Visit one of these stores and note the purchases being made by American Jewish women. Cheese, cream, butter, eggs and milk and other dairy products are the predominating food stuff sold prior to this holiday. The average Jew may not stay away from labor during this holiday. He may or may not attend religious services in Temple or Synagogue, but he does like to have food that is specially prepared for this holiday. And the Jewish housewife prepares cheese cakes and "blintzes" and beet soup with cream and what not. Then again visit this type of store prior to the Passover holiday. Note the purchase of matzos, farfel, matzo meal, etc. The average Jew may not strictly observe the eating of "Pesachdig" food during business hours but when he comes home for dinner he is served "kneidlich" and "latkes" and toasted matzo, etc.

Which leads us to our main story. Just what influence have these typically Jewish stores been on the average Jewish housewife in the preparation of Jewish food dishes?

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GREETINGS from

Arthur H. Ballard

and

James J. Kelley

Ballard Oil Company

The First "Milchege" Store in Boston

Years back, thirty-two to be exact, a man visualized the opportunity to serve his people and his idea of catering exclusively to that element has resulted in a tremendous growth until today he is the outstanding figure in the Jewish food market.

Morris Winer, some thirty-two years ago opened a little "milchege" store on Salem street, the first in Boston. He well knew the love for "milchege" dishes that grips the Jewish home and he decided to cater to the "milchege" needs of the Jewish people of Boston. Admitting that he started in a very crude way, that his store was far from having as nice an appearance as would influence the modern type of Jewish woman to patronize; admitting that he didn't have the facilities that are his today, he nevertheless was able to make cheese, butter and cream that soon won for this store fame all over the city, so that people traveled far to come to this little store on Salem street to make their dairy purchases.

Gradually the business grew. The Jewish community grew, and the quality of Winer products was praised from one end of the city to the other as much as it is today.

Business Expands

Eventually the business expanded so that Mr. Winer's brother, Samuel, and his son, Hyman, more popularly known as "Hy," were drafted into the business to help systematize and enlarge the business. This meant the opening of other stores. This move immedi-

ately meant success for it brought Winer products closer to the new Jewish communities that were being organized in various sections of the city.

Still maintaining the ideals of the founder of the firm, that of giving quality at popular prices, the business soon was called upon by Jewish housewives to carry other items than dairy products. Here again, the firm specialized in securing food merchandise that they knew would appeal only to Jewish people. They paid particular heed to Kosher food products so that today, the business has grown to where the firm has over sixty stores located in every section of Boston and other cities in New England.

Increased Buying Power

The opening of a chain of stores naturally provided the firm with a buying power that enabled them to give to their customers high-grade food products at better prices. Coupled with the idea, which is being carried to this day, that a store should be attractive and appealing to the average woman, the M. Winer Company started a movement of making their stores uniform. Prices, and quality in all of the stores are uniform. The appearance of the stores are uniform so that an M. Winer Store is easily recognized in its community and the introduction of modern methods have been prime factors in the development of the firm which today boasts of the fact that it is the largest chain store system in the country catering exclusively to Jewish trade.

The firm has never lost sight of
(Continued on Page 122)

A Christian's Explanation of the Persecution of the Jews

By REV. DR. ARTHUR J. BROWN
Chairman American Committee on Religious Minorities

(Address at 1927 Session of American Jewish Congress,
Washington, D. C.)

IHAVE gladly come here as a Christian to join you in this meeting. Any invitation from Rabbi Wise is equivalent to a command, for I have long loved him as a personal friend and honored him as one of the great moral leaders in our city and country. But if the invitation had been given by a stranger I would have come, for the occasion for this meeting stirs my soul to its depths. Injustice anywhere by anybody should be denounced by every right-minded person, and the injustice to which the Jews have been subjected is one of the tragic iniquities of history. I need not

recount the details since they are known to you and have been widely published. I speak to you not as to Jews but as to my fellow Americans for the question is not merely Jewish but humanitarian and is independent of religious distinctions. In discussing it, I shall state opinions that I have long held and that I have often expressed when no Jews were present.

I have heard three explanations of the persecution of the Jews as that they were, in part at least, justifications. One of these explanations is that the persecution is due to the race hatred that is inevitable to human nature. I reply that from the viewpoint of inalien-

able rights of man to life, liberty and the pursuit of happiness there is only one race, and that is the human race. We should not think of the Jews of Roumania, or of any other country for that matter, as if they belonged to a different species. Indeed, I think of them primarily not as Jews at all but as my brother men, men made in the image of God like the rest of us, and as much entitled as we are to the common rights of humanity. As for race hatred being inevitable, I deny it flatly. Nothing that is wrong is inevitable. Wherever it exists, earnest, high-minded men should resolutely try to eradicate it.

A subtle and almost instinctive prejudice is apt to characterize attitude toward those who belong to a different group. The common word "rival" in its stymology refers to the people who live on the

other side of a boundary river, as if the very fact that they were on the other side made them rivals. Prejudice of this kind was one of the root causes of the Great War. It has now become common to dignify it as "nationalism." The intensification of this selfish and exclusive spirit is an ominous aftermath of that war. We see its portentous manifestations in almost every country. It is convulsing India, China, and the Philippines. Nor is America free from it. We are sadly familiar with the type of politician who shouts from the housetops: "America First," "Let us look out for ourselves and have nothing to do with other nations." I, too, would like to see America first, but not first in selfishness but in unselfish service to the world.

Do we not need, all of us, to
(Continued on Page 118)

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A Christian's Explanation of Persecution of the Jews

(Continued from page 117)
cultivate a larger idea of humanity, to realize anew that the wrongs of other people are our affair, that we cannot sit down here between our two oceans and brag about our imperial domain and our vast wealth while other peoples are being cruelly oppressed. It was Cain the murderer who said that he was not his brother's keeper.

Another explanation of the persecution of the Jews masquerades under the name of religion. We are told that because Jews crucified Jesus Christians should hate them to all generations. But many Jews followed Him. His first disciples and all his apostles were Jews. Even if they had not been, it is nothing less than monstrous that the attitude of men and women today should be determined by something that was done nearly two thousand years ago whatever the character of that act. We do not anathematize Italians because it was a Roman Governor who sentenced Jesus.

As a matter of fact, religious prejudice is a contradiction of terms. Prejudice is not religious, it is devilish. The idea that men are to suffer in their persons and property, and even in their lives, because of their religious faith is

utterly abhorrent. A member of a certain secret order, which loves to parade in nightshirts and heads hidden in pillowcases, anxiously said: "I hope I shall not find any Jews in heaven." He need not worry. Unless he cultivates a different spirit he won't find any Jews there, for he won't be there himself to look for them. Whatever differences we have Christ, whom I revere and worship as my Saviour and Lord, it is clear that He Himself never countenanced either racial or religious hatred. When two of His disciples asked Him to call down fire from heaven upon some people who had not received Him, He sorrowfully replied: "Ye know not of what spirit ye are of." He knew what spirit they were of, and so do we. It was the spirit of the devil. One of His most beautiful parables, that of the Good Samaritan, taught kindness and goodwill toward those men whom His countrymen despised.

It is humiliating to me as a Christian that men who call themselves by that name are guilty of injustice toward those whom they regard as non-Christian. Every true Christian denounces such persecutors as not genuine followers of Christ. Their profession of religion is merely a fig leaf to cover

the shame of their unchristian acts. A vast deal in this modern world that passes for loyalty to truth is simply common, unregenerate pugnacity. A half drunken man, after riding uptown on a Madison Avenue street car in New York, is said to have exclaimed to his wife, "That blame car was full of Jews. The fact is I was the only damn Christian in the whole car." That is precisely the kind of a Christian that he was.

Let us have done with the spirit of religious intolerance. It is un-Christian, un-Jewish, inhumane, altogether abominable and contemptible, whether in Jew or Christian, Protestant or Roman Catholic. It always fails to achieve its object. It is historically true that persecution of men on account of their religious beliefs has served only to strengthen their faith, arouse the sympathies of others, and spread their influence. We do not want toleration. I dislike the word. We want justice and brotherliness. The spirit of true religion in both the Old and New Testaments is the spirit of kindly attitudes, of sympathy and love, of respect for the sincere opinions of others even when we do not agree with them.

The third explanation that is urged as a justification of the treatment of the Jews is economic. We are told that the Jews have gotten business and wealth in their hands so that they control the eco-

nomic life of the country. Well, the non-Jews of my acquaintance are as eager to make money as are the Jews. They adopt precisely the same methods to get it, and they don't use it any better when they do get it. Jews have indeed the reputation of being sharp traders. But so have the Yankees to whose stock I belong. So have the Scotch who have been described as keeping the Sabbath and everything else they can clasp their hands on. In the Near East it is said that one Armenian can out-trade ten Jews. After General Grant returned from his tour around the world he said that the most astonishing thing he had seen was that wherever the Chinese had come into competition with the Jew, the Chinese had driven out the Jew. If the Roumanians haven't the ability or the thrift to earn money, and sense enough not to waste it when they have it, they ought to be sufficiently good sports not to grow peevish and blame the men who toil and save. Many Roumanians, like many Russians, recklessly borrow money of Jews without any thought of repayment. They squander the hard earned wealth which they have borrowed, and then, when reminded that their notes are due, they raise a great hue and cry and foment pogroms.

Unfortunately, Jews are not the
(Continued on page 119)

A Christian's Explanation of Persecution of the Jews

(Continued from page 118)

only people in Roumania who have been subjected to persecution. There are Christians in that country who have also been unjustly treated. The alleged treaty of peace after the war took the great province of Transylvania away from Hungary, of which it had been a part for a thousand years, and gave it to Roumania as a reward for her co-operation with the Allies. Many people in Transylvania are Presbyterians, Lutherans, Unitarians, and Roman Catholics. The Roumanians, however, are members of the Eastern Orthodox Church. It is the State Church of Roumania, and the King is ex-officio the head of it. The treaty expressly provided for the protection of these minorities, but the Roumanian officials have repeatedly and notoriously violated it. The American Committee on the Rights of Religious Minorities, of which I have the honor to be a chairman, has sent two deputations to Roumania to investigate conditions on the ground. More recently, President E. Y. Mullins of Louisville has visited Roumania. Other deputations have been sent by the churches of Great Britain. The reports of these various deputations present an absolutely overwhelming mass of evidence that treaties have been violated, that property has been confiscated, and that grievous wrongs have been inflicted. We do not ask exceptional privileges for any minority group. We simply demand the honest observance of a treaty which Roumania solemnly accepted.

In the effort to secure justice for the Jews and other religious minorities in other lands, we in America are handicapped by the policy of our own government. There are indeed many differences in intervention by one government in behalf of the subjects of another government, although John Hay, when Secretary of State in 1902, did instruct the American Minister to Roumania, to protest against the discrimination against Jews. But we can rightfully expect to adopt an international policy and attitude toward other nations which will not weaken the influence of any protest which Americans may make against injustice. Much has been published in recent months about the widespread and deepening dislike of America which prevails in Europe. Quite apart from the nationalistic feeling to which I have already referred, and which is as strong in Europe as it is in America, quite apart, too, from the vexed question of war debts, the unpleasant fact remains that the practically unanimous feeling in Europe, not only in the debtor nations but in those that owe us nothing, is that, after America had

helped the Allies to win the war, it went away and left crippled Europe to deal unaided with the stupendous task of world reconstruction and readjustment which the war entailed. The World Court has been established and is in successful operation at The Hague. One of our fellow citizens was the progenitor of the Court, and yet his own Government has thus far refused to take its seat at that Council table. The Senate allowed the recommendation of the President and Secretary of State to slumber in a committee for nearly three years, and then passed it subject to reservations which it knew would be unacceptable to other nations. Fifty-two nations, including every other nation on earth, save one, which claims to be civilized, followed the leadership of that immortal President of the United States, Woodrow Wilson, in forming a League of Nations. Whatever its defects, it is the only agency in existence, and the only agency which there is the slightest prospect of coming into existence to prevent the recurrence of war. But America stands aloof in company with Russia and Turkey.

A friend of mine preached a sermon on Gen. IX: 20-21. I did not hear the sermon and I understand that it has not been published, but many times since I heard of the text I have thought of its application. It reads: "And Noah . . . was drunk." Visualize the scene. The world had been devastated by flood. One family had been spared to restore it. The time came for that man to do the work for which God had spared him "and Noah was drunk." In our day the world has been devastated by the most frightful of wars. One nation was spared, may we not say providentially spared, to assist in rebuilding a ruined world. The time came for America to perform the task for which she had been spared. I do not know whether my friend declared that America was drunk. I certainly am not prepared to say so, in spite of the reports to the contrary. But surely we may wish that our country were taking a more sober view of its world responsibilities.

Individual Americans can pour out money in enormous sums, as they have done, to relieve the distresses of their brethren in Europe; but as long as the American nation as a nation stands aloof, our individual efforts are like an ambulance at the foot of a precipice while more victims are being pushed over the top. Not for a minute must the beneficent work of the ambulance stop; but while we are carrying it on, let us voice the moral indignation of outraged justice and humanity against the wrongs which are being inflicted on the helpless people

(Continued on page 122)



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The Jewish Advocate has been a staunch supporter of the cause of Zionism and has served as a potent force in New England in furthering the aims and purposes of our movement.

On this occasion we extend the greetings of the organized Zionists of America to you and express the hope that you will continue to serve the best interests of Zionism and the Jewish National Home.

LOUIS LIPSKY
President
Zionist Organization of America.

MRS. IRMA LINDHEIM
President
Hadassah, the Women's Zionist
Organization.

The Development of Park Square



THE METROPOLITAN BUILDING

Building in the City of Boston last year was upon a larger scale than ever before, and by far the greater part of this activity was concentrated in the Park Square district, the "heart of Boston." The old idea that the business center of Boston must be close to the waterfront has at last given way to the needs of modern business, and it is predicted that within a short time Columbus Avenue, Newbury street, Boylston street, and Massachusetts and Commonwealth avenues will be lined with modern business buildings, as the available space at Park Square becomes filled.

The buildings erected in the Park Square district last year include the Metropolitan building, the Statler Hotel, the Elks' Hotel, the Consolidated Gas Company building, the Motor Mart Garage, the Salada Tea building annex, new police headquarters, University Club, and the new Back Bay post office.

Directly adjacent to the Park

Square district are the Western Electric Company and Earle buildings on Columbus Avenue between Dartmouth and Clarendon streets, the Mott building and the new Decatur - Hopkins building on Berkeley street, the Ritz-Carlton Hotel on Arlington street, overlooking the Public Gardens, and the Starck Piano building and the Plotkin Brothers' building on Boylston street.

The Metropolitan building and theatre is one of the most interesting undertakings in financing and construction in this part of Boston, and is an exceptionally good looking building. The Statler Hotel is the largest and most costly hotel in Boston. It will provide much needed accommodations for visitors to the city.

As one walks through Park Square today it is difficult to realize that it was once under water. It was part of the Back Bay, and it was surrounded with marshes. Before the railroad was run across the marshes they were a fine place

to go duck shooting. The railroad tracks were run on raised embankments built up for the purpose. Then came the filling in of the bay, and the building of houses on the land thus made.

Park Square became the site of the Providence station, and a flourishing and active part of the city, and gave promise of becoming a business center. Eben D. Jordan even considered building his new store there, and bought land for it where the Motor Mart now stands. But when the South Station was built and the various lines were consolidated and diverted, the Providence station and the train yards were abandoned, and business went elsewhere, following the railroad. The old Providence station was torn down, and the once busy Park Square became a tract of waste land, a "blot on Boston."

For years this tract of land lay idle. The railroad would do nothing with it, and it was inaccessible and out of the way. But in 1912 the Paine Furniture Company de-

cided to build in Park Square, if the city would cut Arlington street through to Columbus avenue. The city decided to do this, and thus took the first step toward opening up the Park Square district.

Later Stuart street was extended through to Washington street and Clarendon street was extended from Stuart street to Columbus avenue. Almost immediately the district started to develop. About 1920 the John Hancock Mutual Life Insurance Company building was started, followed by the Park Square building in 1922. Since then the Pettengell-Andrews Building on Stuart street, the original Salada Tea building, the Peck and Hills Furniture building and the Otis Elevator Company building on Clarendon street, and others have been built. These with the buildings added to the district last year have very nearly filled all the available space, and have provided Boston with a fine, modern business center.

A Christian's Explanation of Persecution of the Jews

(Continued from page 119)
of Roumania. It is difficult to understand the psychology of men who, on every occasion, loudly profess devotion to an ideal, and then strenuously resist every practicable effort to attain it.

If America were in the League it would be in a position to deal with Roumania's violation of treaties, but as an outsider it can do nothing. Just now we are on the very brink of trouble with Mexico. That is precisely the kind of dispute that could be peacefully settled by the League, as the League has peacefully settled similar disputes between other governments. But our Government insists on being sole judge, jury and executioner in dealing with a small and helpless nation. Sir Gilbert Murray keenly says that the fifty-two members of the League are pledged never to attack any nation and to submit all disputes to arbitration, judicial settlement or informal conciliation, but that Russia and the United States have retained, except for certain bi-lateral treaties, their freedom to attack anybody at any moment for any reason which may seem good to their governments (Christian Century, December 23, 1926). Yesterday's "Times" reports that President Coolidge asks Americans to back the Govern-

ment's foreign policies. Then let the Government adopt policies that are worthy of being backed. To acquiesce in policies that we believe to be wrong just because they are governmental, to keep silence when the Senate takes a position which stops the Government from co-operating with its citizens in demanding that Roumanians shall be true to her plighted treaty word and shall no longer hunt down Jews like wild beasts—silence in such circumstances, I say, may be enforced in Turkey but not in America. For my part I want the whole world to know that the great Republican statesman, who was the father of the World Court, spoke for millions of his countrymen when, in his memorable address last December, he deplored and rebuked what he plainly characterized then as "insensate prejudice" which has kept us out of the League and the Court, which, he declared, "have been rendering incomparably the best service in the cause of peace known to the history of civilization." All honor to the Grand Old Man of America—Elihu Root.

How one longs for the dawning of the day when men in Roumania and America, in France and Germany and Great Britain, in China and Japan and India, will rise above nationalistic, sectarian bar-

riers and recognize one another as brethren; when they will realize that, in the splendid words of Paul, Good "hath made of one blood all nations of men"; and that every man, however different in externals, is—

"Heir of the same inheritance,
Child of the self-same God,
Who hath but stumbled in the path
We have in weakness trod."

Is it said that it is Utopian to think that men of different lands and creeds will live together in harmony? Then I say that if I must choose between Utopia and Hell I will choose Utopia. Is universal brotherhood impossible? Then in the ringing words of Shakespeare: "Now bid me run, and I will strive with things impossible; Yea, get the better of them."

To this high and holy quest for suffering humanity let us today dedicate ourselves anew. We are far from our brethren across the sea, but our hearts beat responsiveness to theirs, and we would fain stretch out to them across all the intervening distance the hand of sympathy and fellowship. Americans in voluntary association as individuals are doing much to help this weary, troubled world. What a splendid thing it would be if America as a nation would use its vast power in altruistic effort. If I may adapt the lines of Edward Everett Hale, an angel again speaks to men:

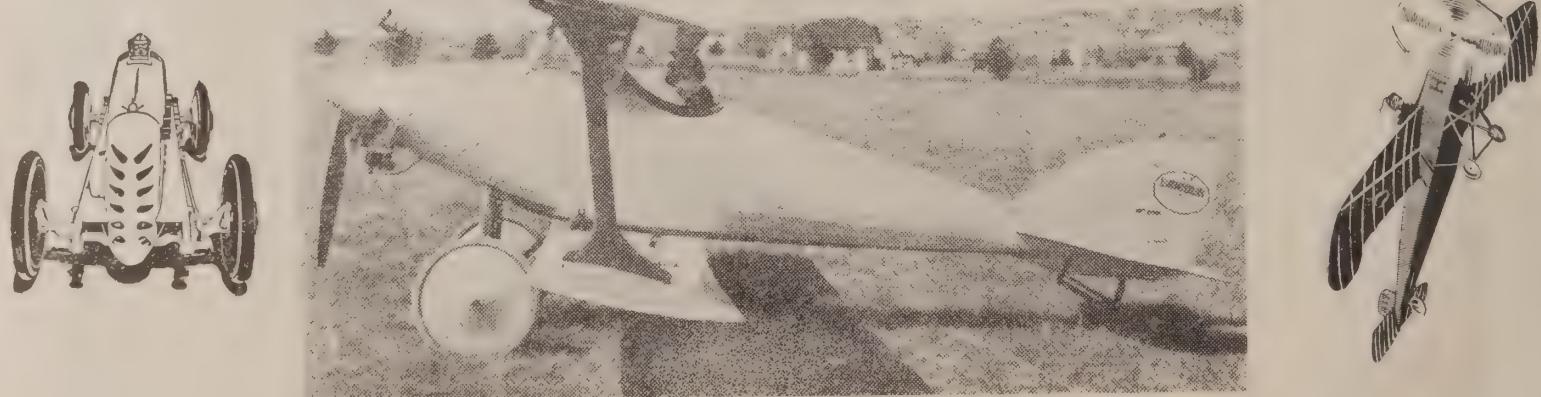
"The sheet you use is black and rough with smears
Of sweat and grime, and fraud,
and blood, and tears:
Crossed with the story of men's sins and fears,
Of battle and of famine all these years;
When all God's children have forgot their birth,
And drudged, and fought, and died like beasts of earth;
Give me white paper; . . .
For all mankind the unstained page 'unfurl,'
Where God 'may' write anew the story of the world."

JEWS MAINTAIN INTEREST IN KOSHER FOOD

(Continued from page 116)
the dairy products end of the business which, after all, was the major reason for the success of the firm. Today it has an up-to-date creamery which produces dairy products exclusively for Winer Stores.

The Winer Company has done a great deal to maintain interest in Jewish food products and has won the patronage of thousands of Jewish women who are attracted to their stores because of the modern and uniform methods of merchandising.

The company maintains large headquarters and warehouses on Commercial street, from which go forth, every day, truckloads upon truckloads of food stuffs to the sixty stores of the company and eventually into thousands of Jewish homes in New England.



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In Memory of Achad Ha'am

By DR. DORA ASKOWITH

ONE July evening in 1924, I was standing on the terrace of the Hotel Herzlia on Mt. Carmel, watching the golden rays of the setting sun play upon the great expanse of the Mediterranean Sea below, when I was suddenly aroused from my reveries by the sound of a voice behind me. I turned around and found it was the call of an American whom I had met earlier in the day upon my arrival at the hotel. Seated by his side was one whom I soon learned to be Achad Ha'am.

Up to that evening, "Achad Ha'am" was to me merely a name that I had heard uttered many times at Zionist gatherings in the States. I recalled references to him as a great Jewish philosopher and writer and remembered that I had noted his book of essays "In the Parting of the Ways" as one that I hoped to read during my stay abroad.

I remained at the hotel for a month and in my daily contact with Achad Ha'am I learned to know the man as perhaps years of study of his writings could not have revealed him to me. I discovered that housed within a thin, frail body was a keen, at times, scintillating intellect and a soul from which radiated out a spiritual glow even as he was wont to think of Palestine as a center from which emanate a spiritual influence upon the Jews of all the world. His sharp, wan features, broad forehead accentuated by partial baldness, and dark piercing eyes, gave one at first a sense of coldness and sternness that belied an inner warmth and sense of humor that found an unusual expression when once aroused.

When Achad Ha'am learned that I was the granddaughter of Rabbi Aaron Leon Frumkin, the pioneer settler of Petach Tikvah, with whom he was intimately acquainted both in London and Palestine and that another friend, Dr. Chaim Tschernowitz, had been my teacher in the States, he took almost a paternal interest in me. A bond of friendship arose between us that only has been severed by the call, a few days ago, that took Achad Ha'am to the Great Unknown.

The whole summer of 1924, Achad Ha'am and his wife spent at the hotel at Mt. Carmel to escape the heat of their home at Tel Aviv. Mrs. Ginzberg, or as she was more familiarly called, the wife of Achad Ha'am, for the name "Ginzberg" was known to but few of the guests at the Herzlia, had in herself qualities that won the hearts of those about her. She too, is a woman of scholarly at-

tainments. The tenderness with which she watched over her feeble husband and provided for his every need won the admiration of all. Every day after luncheon, Achad Ha'am would take a nap, usually in the grove in the rear of the hotel. While her husband rested, Mrs. Ginzberg would often sit with me while my young teacher, Shoshana Spector, sought to converse with me in Hebrew and teach me the rudiments of that language. At other times we would walk together through the grove or to the end of the road that commanded a view of the Mediterranean and the mountains beyond. Then she would speak to me of her two daughters, one married and still living in Russia where she continues to pursue the practice of law; the other younger daughter, also married, who with her husband has her home in Tel Aviv.

The younger of Achad Ha'am's daughters, with her husband, spent a few weeks at the Herzlia with their parents. She bears a striking resemblance to her father and like the latter has been for several years feeble in health. Both the daughter and her husband suffer from some physical disability that causes limpness in their walking. Despite their physical handicaps, they are both ardent scholars and participants in the varied activities of their community. It was evident to all that this daughter was her father's constant companion, following closely his intellectual pursuits. During the weeks that she was absent from Mt. Carmel, her evening call by telephone, to which even the guests looked forward, for all knew what it meant to Achad Ha'am, became symbolic of a beautiful affection between father and child.

Every evening while at the hotel, I sought the upper terrace or the roof which commanded a view of the surrounding country as far as the mountains of Trans-Jordan, to which the sky afire with the flame of the setting sun or aglow with the ever changing golden hues intensified by the greys and purples of the distant mountains. Achad Ha'am's room opened up upon the terrace. Often I would find him with his wife sitting there watching, as he used to say, "the sun take its final dip into the Mediterranean."

I recall one Sunday evening when there had been an unusually beautiful sunset, I called the attention of Achad Ha'am to the fact that then as never before I could understand how our ancestors could see in the changing hues an omen for good or evil; a message from God written in the skies. I added that somehow the sunsets al-

(Continued on page 124)

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on the occasion of its
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IN MEMORY OF ACHAD HA'AM

(Continued from Page 123)
ways made me feel sad. "Ah, my dear child," he cried, "you should not be sad. You are young and hopeful. I am a broken man and the sun will soon set for me."

I realized that I had struck an unhappy cord. At that moment, there rang out of the stillness of the air about us the shrill, prolonged cry of a woman. I recognized the tone as that of the "Zagharit," the cry that had first startled me during the morning when I attended the wedding festivities of a Christian Arab wedding held in a house near the hotel.

I turned the trend of the conversation by explaining that I was surprised to learn that the plaintive cry we had just heard was in reality the expression of joyful greetings to the bride. This custom led us to continue a conversation regarding the Arabs in Palestine, that we held during the afternoon when we had tea with some Greek Catholic guests at the hotel. The latter were Archbishop Timotheus Themilis of Jerusalem, Madame Zlatano of Athens and the Metropolitan Ptolemais Keladion of Acre.

During the afternoon discussion which centered upon the question of a Jewish Homeland in Palestine, I asked Achad Ha'am if he felt it was possible for Jew, Christian and Moslem to live amicably together in the land. My question was prompted by the thoughts that I had pondered over the day before which was July 19th, the "Feast of Elijah," when I watched the multitude of Arabs congregated at the Cave of Elijah half way down Mt. Carmel. Achad Ha'am's answer was, "They can and they are."

The true meaning of that statement I was only to fully realize after I had myself spent seven more months living and working among the peoples of three different faiths in Palestine. How often have the words of Achad Ha'am come back to me when I have heard or read, as in the recently published report of Dr. Pritchett of statements to the contrary! The striking weakness of this report, it seems to me, as of others of a similar nature, is the fact that it was based upon the hearsay of a few self-appointed spokesmen of the people, not a thorough knowledge of conditions obtained from the mass of the people themselves. To Achad Ha'am it had long ago become self-evident, as it afterwards became clear to me, that to truly understand the feelings that exist between one people and another, you must become thoroughly familiar with their environments, live among them and participate in their daily activities of life.

As I was to find later from per-

sonal discussions with men such as the Greek Patriarch, Damanios, Rabbi Cooke and Ameen Hussei'ne, President of the Supreme Moslem Council, the leaders of religious systems offer no antagonism. They realize that Palestine, sacred alike to Jew, Christian and Moslem, is big enough for all and that it is possible for each to follow his own religious system and worship in his own way. Indiversity of spiritual conceptions, there can be no established harmony of the whole, a harmony which finds an interesting analysis in Achad Ha'am's essay, "Priest and Prophet."

The real workers in the land are not the ones to offer criticism. In the field, at the workshop, Jew, Christian and Moslem work together. The antagonism does not come from the mothers who carry on their home duties and seek the welfare of their children, nor from the Moslem children who mingle with both Christians and Jews, and who have found a common meeting-ground in the desires and pleasures of childhood. Expressions of dissatisfaction do not come from real scholars who are interested in furthering the knowledge of their people, the investigation of the land, its languages, the secrets of the past and places of historic interest.

It is rather in the political council chambers where mutual understanding is not sought, only the satisfaction of personal or group desires, that we find the greatest intolerance. It is in the cafes where many of the idle discuss their plans of opposition. Even in these centers where are bred the germs of dissatisfaction that lodge within the breasts of a limited few but are erroneously regarded by some investigators as spreading to the whole people, there is a remedial element—education.

To Achad Ha'am education was the instrument of cultivating an attitude of mutual understanding and sympathy. In one of my discussions with Achad Ha'am on the problems of religious syncretism and specifically, the theme of my especial interest, the influence of environment upon the origin and development of religious systems. I recall the fervor with which he emphasized the statement the varying religious systems had something to offer to each other. He asked me to read the book, "Jesus of Nazareth," by Dr. Joseph Klausner, whom later I met several times in Jerusalem. That same afternoon, Achad Ha'am analyzed for me what he regarded as the essence of Judaism, an analysis which received a remarkable reiteration, as I recalled it, in that interesting and penetrating article by Dr. Chaim Tschernowitz in the "Jewish Tribune" last August. It was indeed as the latter termed it,

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an "inner spiritual vitality," that was the all pervading force of Judaism.

The searching, analytical, almost prophetic vision of Achad Ha'am made an indelible impression upon my mind as I listened that afternoon, to the philosopher of Judaism. Every word he uttered, and strangely enough in a language that was not his mother tongue, for he spoke in English to me, had its force in clarifying the whole. The pancy of the words that car-

ried with it a remarkable clarity reminded me strongly of a characteristic that I always associated with Justice Louis D. Brandeis, the few times I heard him speak.

The earnestness of Achad Ha'am's discussion that afternoon, perhaps, stood out especially in marked contrast when I compared it with the lighter vein of his conversation the same evening. After dinner, the three rabbis from the States, Rabbi Margolis of Mt.

(Continued on Page 126)



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MEMORY OF ACHAD HA'AM

(Continued from page 124)

Vernon, Rabbi Klein of Philadelphia, and Rabbi Grossman of Manhattan Beach, who arrived at the Herzlia Hotel the night before, sat on the front terrace until eleven o'clock telling stories and as one of the Palestinians put it, "cracking jokes." Perhaps the most engaging personality in the story and joke-telling was Achad Ha'am. Then as never before, I realized what a rich sense of humor he possessed. We all, as perhaps Achad Ha'am himself, forgot that this humor came from one who was suffering great physical pangs.

A few days later while at dinner with Achad Ha'am and his wife, I chanced to speak of my just having read in the London Times Weekly which I scanned for news from the States, of the death of the

son of President Coolidge. Our conversation turned to the States. I asked Achad Ha'am if he would not like to visit our country. "I have often wanted to go there," he answered, "but it is too late now; I am a sick man and cannot travel."

My thoughts wandered back to my "A Line a Day" book in which I had recorded just before dinner, the sad news of young Calvin Coolidge's death. "Isn't it strange," I continued as I recalled noticing in my diary, "that just one year ago, today, (it was August 3rd), that our President Harding died in San Francisco." Our conversation drifted to the keeping of diaries. "I too, used to keep a diary," Achad Ha'am added, "but not now. I found that they were not true expressions of one's inner feelings.

There is always present the thought that someone will read them and therefore we refrain from recording the real truth." I pointed out to Achad Ha'am that often I had entertained the same idea and recalled to him a passage in James Harvey Robinson's, "Mind in the Making," where he analyzes the various kinds of thinking, that brought before me the full force of his statement.

Another conversation that I had with Achad Ha'am some days later stands out clearly in my mind. During the afternoon of that day, I had visited the Museum in the Agricultural Building at Mt. Carmel, where Colonel Sawyer showed me about. On my return I stopped to visit the late Dr. Biskin who was spending a few weeks at Mt. Carmel. I had had a long conversation with Dr. Biskin both before and after the dinner hour that I spent with him. He recounted to

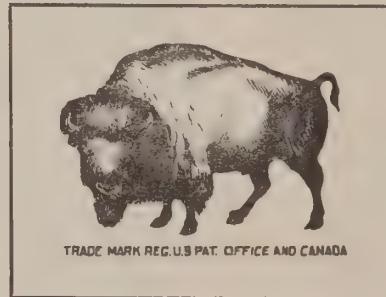
me the story of the work of the Medical Unit in Palestine and gave me a clear, illuminating description of the political situation in the Holy Land.

I was still pondering over the striking experiences of Dr. Biskin during his many years residence in Palestine, when I returned to the hotel and sought my usual retreat, the upper terrace. I thought I should be alone but was glad to find Achad Ha'am and his wife there. They too, had come to gaze upon the starry heavens and the moon whose brilliant rays transformed night into day. I told Achad Ha'am of my conversation with Dr. Biskin regarding Palestine as a homeland for the Jews and asked him to tell me more of his own point of view.

Not until that night did I clearly understand the controversies that had arisen over the two conceptions

(Continued on page 127)

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MEMORY OF ACHAD HA'AM

(Continued from page 126)
of spiritual and political Zionism. Achad Ha'am pointed out to me his earlier opposition to the material efforts that were being made to build up Palestine at the expense of the spiritual development of Judaism. He explained his conception of founding in Palestine a spiritual center of our nationality.

While Achad Ha'am was explaining the media to be used in bringing together the Jews of the Diaspora into this spiritual center of Palestine where there must be a harmonious development of body and soul, there arose out of the stillness of the night a beautiful, plaintive song. I interrupted Achad Ha'am to ask if by chance there was some cantor in the neighborhood practising for the Day of Atonement liturgical services. "No," he answered, "it is the song of the Chaluzim who have walked up the mountain from Haifa and are on their way towards the point of the Carmel where they can see the sea on both sides. They do that often on moonlight nights."

As I caught the last mellow notes from the distant woods, the picture of the Chaluzim at work in the colony of Neve Shaanan that I had visited some days before, rose before my mind's eye. I won-

dered if by chance some of these very Chaluzim that I had met were not now holding communion with Nature and bespeaking their innermost feelings in song.

"Chaluzim," I uttered half aloud, "how much there is embodied in that term. Tell me, Achad Ha'am," I exclaimed, as my attention fell upon him as he moved his rocker nearer the edge of the terrace as if to catch another note of the distant song, "what do you think of the Chaluzim? Are they not helping to solve the problem?"

There was a momentary silence. "Yes, they are the tendons that are drawing the Jews together in Palestine," was the answer of Achad Ha'am. He said no more. I surmised the rest. I began to realize that circumstances were changing his conceptions and that out of the very physical transformations about him he was beholding a slow rebirth of that spiritual Judaism, that vital soul of a people that he was seeking.

Once more I found the opportunity to converse with this prophet in Israel. Achad Ha'am had spent the morning hours in conference with Dr. Magnes. I knew the subject of their conversation was the new Hebrew University on Mount Scopus, for Achad Ha'am was the sage to whom all

came for advice and guidance.

Late in the afternoon, as we sat in the grove, I broached a subject which I had touched upon before in our conversations. Long before I came to Palestine I spoke of the establishment of a students' house in Jerusalem. Now that the university was about to open its doors, my dream was becoming a desire clothed in reality. Even in earlier days, I knew not how great was the need for such a place. I was yet to experience this need by seven months' residence in Jerusalem as a student. I was to become cognizant of the fact that a university to which were coming large numbers of foreign students, needed to provide for something more than facilities for the acquisition of knowledge, class-rooms, teachers, books and material for scientific experimentation. The health of the students must be safeguarded, media for social contact or companionship, the greatest moulding element in the life of a student, must be provided.

I spoke of this need to Achad Ha'am. I told him something of the efforts made in the States. He listened attentively to me. I realized, I added, that a great deal is to be acquired from books and lectures when this knowledge is properly applied. But it is social contact that is the vitalizing link that binds the student not only to

the group within his class-room but to the whole college and to the world without. By meeting fellow students and exchanging ideas he requires an insight into life's problems and develops a feeling of sympathy which serves as an important factor in the solution of these problems. This exchange of ideas constitutes the very pulse by which the individual student can ascertain the world's needs.

This was my long conversation with Achad Ha'am for a few days later I left for Jerusalem to begin my studies at the American School for Oriental Research. I heard from him again and it was an expression of the hope that my desire for a students' house was being fulfilled.

Achad Ha'am has passed away. Now that the students of all Jewry are mourning the loss of this great philosopher and sage, I am again sending out a call to my fellow students, in America, to establish an eternal memorial, a students' house on Mount Scopus, in the name of Achad Ha'am, "one of the people." Here is an opportunity for the Avukah and Menorah whose object is the furthering of Hebraic culture and learning, to join hands.

Where, I ask, in the wide world is there a more potent meeting place for foreign students, than on Mount Scopus, in Jerusalem, the synosure of the eyes of all Jewry,

(Continued on page 130)

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LEE, HIGGINSON & CO. ACTIVITIES

Lee, Higginson & Company is a partnership conducting a private banking business, specializing in the distribution at wholesale and retail of investment securities, the purchase and sale of listed and unlisted securities in the various financial markets, and in the conduct of a large foreign business. The home office of the firm is in Boston, and seven of the fifteen present members of the firm are citizens of Greater Boston. The firm also has an office in New York City, established in 1906, and an office in Chicago, established in 1905. The firm has been a member of the Boston Stock Exchange since 1848 and the New York Stock Exchange since 1888, and the Chicago Stock Exchange since 1893.

The present members of the firm in Boston are James Jackson Storrow, George Cabot Lee, N. Penrose Hallowell, Francis Lee Higginson, James Nowell, Charles E. Cotting, Edward Holyoke Osgood.

The partners in New York are Frederic Winthrop Allen, Jerome D. Greene, Donald Durant, Edward N. Jesup.

The partners in Chicago are Charles H. Schweppé, Barrett Wendell, Jr., William McCormick Blair.

Sir W. Guy Granet of London, is also a partner of Lee, Higginson & Company.

Lee, Higginson & Company has an important European business which is conducted through the affiliated firm of Higginson & Company of London, organized in 1906. The resident members of the firm of Higginson & Company are Sir W. Guy Granet, G. B. E.; Lt.-Col. the Hon. George Akers-Douglas, Robert Grant, Jr., Charles L. Dalziel, T. H. McKittrick, Jr.

Lee, Higginson & Company has offices and representatives in all important cities of the United States and more than 3,000 correspondents throughout the world. As a house of issue it sells annually investment bonds to the value of several hundred million dollars and handles a large volume of commission business on the New York and Boston Stock Exchanges. It also finances for its customers the shipment of exports and imports amounting to millions of dollars, more especially the imports of raw material for our New England factories such as wool, hides and skins, rubber, Egyptian cotton, hemp, wood pulp, silk and also such domestic necessities as coffee, sugar and tea.

Lee, Higginson & Company is doing business not only nationally but internationally, and the name of this New England firm, founded in a modest way in 1848 by two solid New England citizens, is today being carried to every corner of the globe. With its home office in Boston and stretching out to partnerships in New York, Chicago and London, it is maintaining the old traditions of New England that go back to the days of its commercial greatness when its clipper ships sailed every sea and the names of Boston and Salem merchants were known throughout the world.

History of the Firm

The firm of Lee, Higginson & Company was established May 1, 1848, by John Clarke Lee of Salem, and George Higginson of Boston, who formed a partnership under the name of Lee & Higginson with offices at 47 State street. The first

announcement of the partnership told the public that Lee & Higginson offered their services "in the purchase and sale of stocks, notes and exchange." The signature of George Higginson appears in the Constitution of the Boston Stock Exchange on May 1, 1848.

The business of the firm began on a very modest scale and for some years they had no clerk. In April, 1853, the name of the firm was changed to Lee, Higginson & Company and two new partners were admitted — Henry Lee, brother-in-law of George Higginson, and George Cabot Lee, son of John Clarke Lee. At the same time the offices were moved from 47 State street to the Union Building at 44 State street. The operations of the firm during those early days were confined principally to selling notes of Massachusetts mills to savings banks and other financial institutions, the purchase and sale of stocks, more especially the local railroad issues and the stocks of the local banks and insurance companies. Major Henry L. Higginson was admitted to the firm in 1868, and the following year his brother, Francis L. Higginson, became a partner. Major Higginson continued to be a member of the firm for fifty-one years until his death in 1919, and for many years was esteemed one of the leading citizens of Massachusetts. His brother, Francis L. Higginson, after rendering service of great value to the firm during the difficult years that followed the Civil War, retired in 1886. He continued to be a notable figure in the financial history of Boston until his death several months ago, at the age of eighty-four.

During the period following the Civil War the principal business of the firm was the sale of securities of western railroads, more especially of the roads which subsequently were consolidated into the Chicago, Burlington & Quincy and the Atchison, Topeka & Santa Fe. It also became interested in the development of the Calumet & Hecla copper mines in Michigan through its association with Professor Alexander Agassiz. It played an active part in the development of the American Telephone & Telegraph Company and the General Electric Company.

Beginning about 1900 the firm began to devote attention to the selling of investment securities to private investors and fiduciary institutions. Out of this has grown the merchandising of securities as known today, which requires a large sales force and distributing offices throughout the country. In recent years the firm has sold to many thousands of investors a wide variety of securities, including government, railroad, public utility and industrial bonds to a value of several billion dollars.

Among the former members of the firm who played an important part during this latter period were: James Jackson, partner from 1885 until his death in 1900; Gardiner M. Lane, a member from 1892 until his death in 1914; George L. Peabody, a member of the firm from 1898 to 1910, and Sir Hugh G. Levick, a partner from 1906 until he retired in 1919 to become one of the two British members of the Reparations Commission in Paris. James J. Storrow became a member of the firm in 1900, and since the death of Major Higginson in 1919 has been the senior partner. (Continued on Page 130)

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IT is the consensus of opinion among the Jewish Community of New England, that The Jewish Advocate has well earned the phrase, "doing splendid work," twenty-five years of hard, devoted labor in behalf of Jewish and American Ideals; twenty-five years of consistent alertness for the best interests of the Jewish people has brought The Advocate an avalanche of praise and support that is well deserving.

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LEE, HIGGINSON & CO. ACTIVITIES

(Continued from page 129)

Among the more important undertakings of the firm in recent years has been its connection with the United Fruit Company, and the reorganization of the General Motors Company in 1910, which was accomplished under the direction of Mr. Storrow as chairman of the company's executive committee from 1910 to 1915. In 1916, with Charles W. Nash, the firm organized the Nash Motors Company, one of the striking successes in the recent development of the automobile industry. The firm has financed various foreign governments and also scores of public utilities and large industrial corporations located in all parts of the United States, in Canada, in Europe, and even in Japan and Australia.

One factor that has made for the continuity of the policy and maintenance of the traditions of the firm has been the remarkably long service given to the firm by its early partners and some of their descendants. Mr. Henry Lee, cousin of John Clarke Lee, one of the founders, was a member of the firm from 1853 to 1897, a period of forty-four years, and George Cabot Lee, son of John Clarke Lee, was a member from 1853 to 1910, a period of fifty-seven years. George Higginson, one of the two founders, was a member of the firm for twenty-six years, and his son, Major Henry L. Higginson, was a member of the firm from 1868 to 1919, a period of fifty-one years. It is interesting to note that two grandsons of the original founders are members of the present firm — George Cabot Lee, grandson of John Clarke Lee, who has been with the firm since 1900, and Frances L. Higginson, Jr., grandson of George Higginson, a partner since 1910.

The foundation of the success of the firm has been the integrity and character of the men who have con-

(Continued on page 144)



MRS. ARCHIBALD SILVERMAN of Providence, nationally prominent in Zionist and other Jewish endeavors. She is an able orator.

In Memory of Achad Ha'am

(Continued from page 127)
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(Continued on page 144)

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Jacob De Haas Sketches the History of the Advocate

(Continued from Page 9)
Sumners Sell Advocate

In August, 1908, Joseph Levenson, Henry H. Levenson, Max Mitchell, Leo J. Lyons and myself bought the Advocate from the Sumner family. We re-dedicated the paper to the unification of the Boston community. A little less of German and a little less of Russian and a good deal more of Jewish. Also we began to splurge on clean politics in Boston. "Colonizing" in the West and the North Ends bothered us and we published some strange facts that annoyed the politicians and strengthened the position of the Jews in the North and West Ends.

Name Is Changed

Gradually the new venture began to take shape. We wanted a real weekly Jewish newspaper and initiated the headline method and the predominance of news which still characterizes the Jewish Advocate among Jewish publications. I still hold by an old theory that shaped our policy for several years. "If everybody knew the same set of facts, difference of opinion would not be so marked." We changed the name from Boston to Jewish Advocate. There was

much debate about it—fear of losing subscribers because the paper would be "too Jewish." Well I set this down where all men may read. Only one subscriber protested and cancelled his subscription. That heartened me. We found our way to Chelsea, Malden, Everett, Worcester and Springfield. We organized a canvassing force. Four years of hard sledding. But I voted the Jewish Advocate a success the day we were able to publish an ad, reading, "There are 365 days in the year; here is the list of 365 streets in Boston where the Advocate has paid subscribers." That, I believe, still stands unique in American Jewish journalism.

Fought Political Battles

But before we got to that we had two serious experiences. We had added a printing business to our plant and that gave me the pleasant contact of Aaron Pinkofsky and his family. Also it brought me much nearer to local politics. Boston Jewry was political. Unashamed, and unafraid it wanted Jewish political recognition. We fought David A. Ellis' fight on the School Committee at election time and later Isaac Harris' fight and Moses J. Lourie's fight for the same office. A City Council was

replacing the old Board of Aldermen and the Jews wanted a candidate. From Isaac Rosnosky on there were plenty of Jews in and around Boston who keenly relished city and state politics.

First Political Victory

In 1909 Boston witnessed its classic mayoralty campaign. Ex-Postmaster Hibbard thought he ought to run again. "Honey" Fitz again wanted the office and the Good Government crowd nominated James J. Storrow. I was all for Storrow but his aides debauched the electorate. There must still be in South Boston pianos that are heirlooms of that campaign. It was a red hot broiling campaign. The Jews were supporting Storrow, Nathan Pinanski and Samuel Dana were conspicuous in one group of Storrowites, the Dreyfus family in another group. Samuel H. Borofsky was championing the singer of "Sweet Adeline." I had prepared an editorial supporting Storrow. The office was cluttered with advertising from both parties. Then Nathan Pinanski at luncheon one day told me how the Goo Goos, not Storrow but the crowd behind him were down on the Jews. I investigated. True enough. I tore up the Storrow editorial and penned one entitled "political angels." It was published the Friday before election. Fitzgerald won by a narrow margin and the Jewish Advocate was

credited and discredited for providing the majority. We felt the temporary boycott that followed.

Fire and "Hot Water"

That hurt. So did the fire that took place in 1910 above and below our offices. It destroyed all our records and left our machinery wobbling on the floor beams. We moved from 70 Summer street to 258 Washington street. The Jewish Advocate was suddenly in desperate straits. By good fortune the mailing list was in the possession of the mailing company. Everyone connected with the Advocate thought we were through. I write of this in a humble spirit of thankfulness to hundreds of unknown individuals. Staking the last cash available on stamps I wrote a letter to all the subscribers. I did not know whether they had paid or owed. I simply stated that if every subscriber would start afresh I would start all over again. No issue had failed to appear and the next was in preparation. Ten days would decide the story. Within twenty-four hours the two-dollar bills came rolling in with letters of appreciation. Some of them I have saved. Checks came in not for one, but for two and five years. New England Jewry wanted the Advocate. Two letters stood out. One from Samuel Shulman whom I knew, another deep and touching, generous

(Continued on Page 136)

Thresher Brothers

19 Temple Place

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41 West Street

We're Twins—Almost!
We're celebrating our
25th Birthday, too

Lots of you have been our good friends for that time, because you've learned to depend on our "high quality—low price" policy. For twenty-five years we've sold Silks to New England, the best Silks at the lowest prices.

Come in, if you don't know us already, and you'll soon understand why we've grown so successfully in twenty-five years.

Our Underwear and
Hosiery Are as Excellent
as Our Famous Silks



Three Elevators
The Daylight Silk Store
on the Fifth Floor

McCALL PRINTED PATTERNS

CHARGING IS CONVENIENT

AMERICA



God built a continent of Glory and filled it with treasures untold. He studded it with sweet flowing fountains and traced it with long winding streams. He carpeted it with soft rolling plains and columned it with thundering mountains. He planted it with deep shadowed forests and filled them with song.

Then He called unto a thousand people and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes and in their hearts the glory of hope.

And out of the bounty of earth and the labor of men, out of the longing of hearts and the prayers of souls, out of the memory of ages and the hopes of the world, God fashioned a Nation of love, blessed it with purpose sublime, and called it — America.

Rabbi A. H. Silver.





To one who has carefully watched your efforts; to one who prides himself with the fact that he was, in a small way, helpful in your hard task of bringing The Jewish Advocate to its present high place in American-Jewish Journalism; this opportunity of extending greetings to you is a most welcome one.

An indefatigable, ardent Advocate of all that is for the best of New England Jewry. You have won a high place in the esteem of your fellow-Jews. Respected and admired by all; your unselfish devotion to the many numerous Jewish activities should serve as an inspiration to other young Jews. Your work has resulted in the establishment of an Institution in Jewish life that is of great credit not alone to you but to the entire Jewish People.

I am happy to extend my personal greetings to you, Mr. Brin, on the 25th Anniversary of The Jewish Advocate and on your ten years of connection with it, and I sincerely hope you will continue to prosper for many years to come.

Nathan Allinger



Since Colonial days the corner at Tremont Street and Temple Place has had notable history. Here the Colonial sheriff lived and here, in more modern times was erected the Masonic Temple, later to become the Federal Courthouse. Standing at the gateway to the shopping district its location is ideal for its present purposes.

At the Gateway To the Shopping District

A YOUNG man of twenty-three put his name over the door of a small retail store under the old Adams House on Washington Street one day about 80 years ago and ever since then the name of R. H. Stearns has been identified with the retail dry goods business in Boston. His beginnings were exceedingly modest. His capital was \$700. His selling force consisted of himself and a boy, and his first day's sales amounted to \$29.75. His friendly employer had advised him that he lacked experience for the venture, yet he founded a business that continues his ideas as well as his name. He lived to see the erection of the present eleven-story building at Tremont Street and Temple Place.

R. H. STEARNS CO

Established 1847

Jacob De Haas Sketches the History of the Advocate

(Continued from page 132)
and earnest from a total stranger, Charles B. Stecker.

Brandis Enters Scene

With that new start the Advocate builded better and stronger. Sometime in 1910 a man named King came to the Advocate office to urge the editor to support the Massachusetts Savings Bank Insurance Law which had been engineered by Louis D. Brandeis. It was an interesting but not exciting topic. A Jewish angle occurred to me. Why not have an endowment feature which would provide Jewish girls with dowries? King promised to think it over. One day I was invited to meet the "People's Attorney" with the result described in the Advocate of November 12, 1926. Let me add that the first announcement of Justice Brandeis' interest in Zionism appeared in the Advocate of December 9, 1910. The Advocate contributed effectively to the creation of Justice Brandeis' leadership in Jewry; so to it contributed the rise of Charles Stecker who became Assistant Treasurer of the United States; to the Governorship of Eugene Foss and the earlier campaigns of the present Senator Walsh. Not a bad record to

look back upon. Let us add here we were not partisan. We were strong for Guild as governor and for Hibbard in his first term. But we fought Senator Lodge and his amiable son-in-law Gus Gardner on the alien immigration question. In the hectic years between 1910 and 1914 that issue demanded decision. It guided all our politics and if the Advocate supported some men it did not at all like as public servants it had to popularize them for their championship of liberal immigration. There was no American Jewish Congress in those days and the Advocate served as forum and creator of those committees without which nothing can be done.

And Woodrow Wilson

But of all these things we look back with greatest pride to the Advocate's early recognition of Woodrow Wilson. His nomination of Kalisch to the Courts in New Jersey was impressive because it was not an attempt to win a few votes. Mr. Wilson told me long afterwards that he had never met Kalisch and did not know he was a Jew. The Advocate spent all its strength in 1912, voluntarily mailing tens of thousands of copies of the paper in all directions, north, east, south

and west, to gain the ear of Jewish voters for Wilson. Even dyed-in-the-wool Republicans will grant us today a little prescience, and some appreciation of an ideal character. This kind of courage often cost much, but the price paid was worth while.

War on Fleischerism

Bostonian Judaism had a strange religious history. On the Reform side it started with Rabbi Solomon Schindler who, to attract attention, as he confessed, had first preached the annihilation of every Jewish idea until he had nothing left to destroy. He had a fine mind and was hailed as one of New England's hundred intellectuals. Years after he had retired from the pulpit he began to see things in a new light and the Advocate opened its columns to his reconstructive idea "If Moses came to Boston"; old-timers showed their tolerance by eagerly reading Rabbi Schindler's keen satire. Mr. Schindler was succeeded by Rabbi Charles Fleischer who confessedly shocked me the first Kol Nidrei I attended Temple Israel by apologizing for making an appeal for the Jewish Federated Charities. The Advocate declared war on Fleischerism. But he fell because in order to go abroad a week earlier he wanted to change the date of the Shevuoth celebration, and thus effect the date of the confirmation service. There were other reasons too but

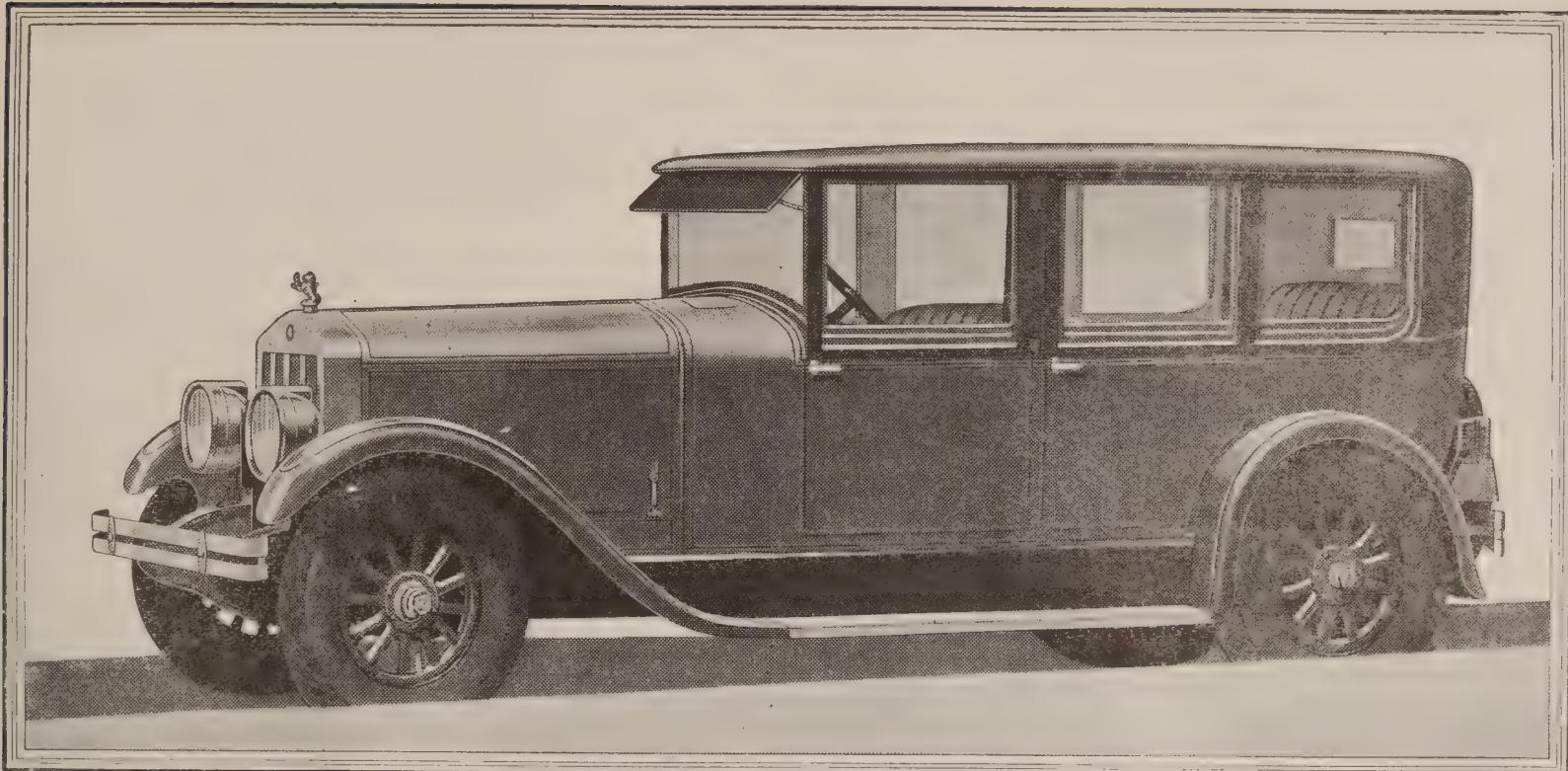
in the main Fleischer was not in contact with the community and did not understand that it was not as indifferent to things Jewish as he was.

The Orthodox Element

But there was as much trouble on the Orthodox side. There were some Baalbattim who lived mentally in the eighties and the Advocate had regretfully to fight them on their habit of introducing "imported Rabbis." One was presented to the Governor and made to believe, or assumed, he was designated Chief Rabbi of the community. The involved personal politics which produced these peculiar results were ignored and the Advocate stuck grimly to its opposition to the system of importing rabbis from Europe, of paying them poorly and of forcing them to foment trouble in order to hold their own in a community where the older generation already had its hands full with official and unofficial rabbis.

Filene: A Type

One of the most unusual types Boston has produced is Edward A. Filene. He had an interest in organization quite apart from any specific purpose. He believed in getting together for its own sake and he once offered to finance a Kosher Club if it would pull the (Continued on page 138)



Bodies Designed By
de Causse

SEDAN NOW \$2790
COUPÉ NOW \$2490
FULLY EQUIPPED F.O.B. SYRACUSE, N.Y.
OTHER TYPES IN PROPORTION

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This great car is the climax
of the Franklin policy of
always keeping ahead

*Now on display at our showroom.
Offered at the most favorable
prices in Franklin history.*

Franklin Motor Car Co.
594 Commonwealth Ave.
Boston

Jacob De Haas Sketches the History of the Advocate

(Continued from page 136) Jews together although he had no interest—not the vaguest in Judaism. But that plan was unnecessary. I believe the Boston City Club unquestionably the best non-sectarian club in the United States accidentally brought the three Jewish elements, Germans, Posen and Russo-Polish together. The three circles began to intermingle and Malden and Chelsea Jews joined the group, and it became possible to do things in a new spirit. With a better Boston front the rest of the state began to depend on Boston. The spread of Zionism and the Y. M. H. A. helped a great deal. The task of the Advocate became easier. Not only week by week were we addressing a larger audience, but one that established mutual confidence. Few can perhaps recall when Meritz and Baltermanz were grindstones to each other and the West End was anathema to the North End, and both to the South End, particularly to the small group of Galician Jews settled in Harrison avenue. And this was repeated everywhere.

New Relationship Created

But as the Advocate invaded Worcester, Providence and Hartford, with local editions, as the subscription solicitors of the Advocate went from town to town in New England, there was not only built up a unique subscription list but a new kind of relationship among the Jews in New England. If I recall aright we were very proud in the Advocate office when we found we were circulating in 120 cities and towns in New England and that we were receiving letters from all these towns.

"New England Jewry"

One incident impressed me as to the possibilities latent in so large a family of readers. A circus parade offended Boston Jewry because a dollar bill was carried in the procession as the Jewish flag. That circus moved rapidly from town to town but not so swift but that the owners of the circus found themselves everywhere met on entry with a protest which demanded from them an apology and a promise not to repeat the trick. This little victory was achieved by our wiring prominent readers in many places. The fact is worth reflecting on. There is no New York nor no New York State Jewry—but one cannot attend any kind of Jewish conference convention or congress without coming face to face with a New England delegation and the initiative in that development was the work of the Advocate.

An Interesting Story

But the building up of this influ-

ence via the subscription list was not without its humors. One good story I must tell slightly disguised. One day a solicitor brought in a subscription from Timothy Sullivan residing in a non-Jewish neighborhood. I considered carefully and wrote Timothy Sullivan that much as I appreciated his subscription we were not issuing the "Irish World." Two days later a typically Yiddish voice called me up complainingly. Its owner had changed a first class Russian name to Sullivan and thrown in the "Timothy" for good measure.

Index to Jewish Affairs

Throughout 1915-16-17 the Jewish Advocate not only kept abreast of every local event supporting every forward move but its columns are a good index to Jewish affairs everywhere throughout the world. There was no Jewish Telegraph Agency supplying news regularly at that time and as I glanced over the files to write this sketch I realized that the great effort that had been put into it endless variety of news in those days as well as the unqualified support given every Jewish institution in New England that was worth while.

Advocate Still Occupies Position of First Rank

Zionist pre-occupations took me away from Boston in 1916 and by 1918 I was so lost in the mazes of other work that I was glad when a young and plucky newspaper reporter who had made his mark in the Atlanta Frank case stepped in, and willingly replaced me as editor and aided by a public-spirited group purchased all the old interests. Since then I have been watching the Advocate with keen interest.

Under Alexander Brin's Regime

In my native city they say that when a bus driver takes a holiday he takes a ride on some one else's bus. As an ex-editor I always take note of the doings of other editors and I am glad to record from outside observation, that the Jewish Advocate under the guidance of a bright group of young men, led by Alexander Brin, occupies a position in the first rank of American weeklies devoted to Jewish affairs.

Precious and priceless are the blessings which books scatter around our daily paths. Science, art, literature, philosophy—all that man has thought, all that man has done—the experience that has been bought with the sufferings of a hundred generations—all are garnered up for us in the world of books.—Sir John Lubbock.

Boston and New England Owe Much to the Influence of THE JEWISH ADVOCATE

and we are pleased to add our word of congratulation on your 25th Anniversary

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A. BATTLES, <i>Flute</i>	M. MUNSTERBERG, <i>German</i>
A. M. BOTTERO, <i>Italian</i>	R. NAGEL, <i>Violoncello</i>
E. S. BROWN, <i>Trumpet</i>	M. PAPORELLO, <i>Ballet</i>
J. N. BURK, <i>History of Music</i>	T. SEYDEL, <i>Contrabass</i>
J. P. DREW, <i>Voice Culture</i>	S. SOMERVELL, <i>Voice, Solfeggio</i>
E. FERRABINI, <i>Voice Culture</i>	L. SPEYER, <i>Oboe, English Horn</i>
M. B. FRYE, <i>Organ</i>	O. STRAUB, <i>Theoretical Subjects</i>
S. KORGUEFF, <i>Violin</i>	C. ULLIAN, <i>Pianoforte</i>
A. LAUS, <i>Bassoon</i>	C. VAN DEN BERG, <i>Horn</i>
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Congratulates The Jewish Advocate on
Its Silver Jubilee Anniversary
and Wishes the Publishers
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2nd Deputy Grand Master

ABRAHAM H. WEINSTEIN,
Chairman of Law

MAX L. HOLLANDER,
Grand Secretary

WILLIAM BLUESTEIN,
Chairman of Rituals

Brings About Harmony

By ATTORNEY LOUIS E. FEINGOLD
Prominent in Jewish Work in Worcester

The great need in the building up of America is an instrument which will break down and eliminate misunderstandings that exist between the various elements in our community. Some of the articles of enlightenment which have been spread throughout your pages from the very infancy of The Advocate has resulted in a greater harmony among the various elements. The better feeling which has sprung up in our New England

LOUIS E. FEINGOLD

communities amongst its various citizens has been brought about through The Advocate. The good work that this paper has done in the past and the fine spirit it is showing at present foretells for The Advocate a brilliant future for itself and a beneficial instrument for the Jewish citizenry.

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In New England
SUCCEEDING
In New England



GROWTH

From a little 2x4 store
Two generations ago to
the Largest Credit
Jewelry House in the
East.



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365 Washington Street
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'The Old New England Store'

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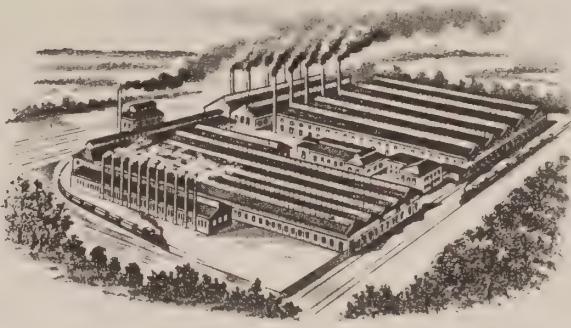
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BENJAMIN F. BRUSSTAR
District Manager

Did You Know?

Jews in England

Question: Were there any Jews in England in Shakespeare's time?

Answer: The Jews were expelled from England by the order of Edward I, in 1290, and were permitted to return legally only in 1655. However, there may have been a few Jewish families resident in England during the intervening three hundred years. At any rate, there is no historical reference to an organized Jewish community anywhere in the British Isles during the intervening period. It is hardly likely that Shakespeare should have met any Jews in England during his lifetime.—The Young Judean.

Letters Used as Numbers

Question: Why are the pages of Hebrew books numbered by letters instead of figures?

Answer: This is the old Hebrew system of notation. Before the invention of figures, letters were used to express numbers. An aleph meant 1; beth—2; gimel—3; and so on, until yod, which is 10. Kaf—20, lamed—30; tzaddi—90, kuf—100, resh—200, shin—300, taf—400. Thus the present Jewish year is spelled in Hebrew, he, taf, resh, pe, vav, which means "five (thousand understood), four hundred, two hundred, eighty, six," or 5686.

A similar system was used by the Romans before the introduction of the so-called Roman numerals.

HOW TO SAVE

TODAY'S PROBLEM
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Take Elevator

Georg Brandes—the Savant, the Man and the Jew

BY DR. S. M. MELAMED

HE was born and reared as Morris Cohen, but died amidst fame and glory, as Georg Brandes. Morris Cohen is unknown to humanity, but Georg Brandes was the most popular literary figure for two generations. A few years before his death he remembered that he was once a Morris Cohen, and returned to his people.

With the death of Georg Brandes there disappears from the literary arena a man who was privileged to be the literary mentor of two generations. He was the outstanding literary figure of his time. Only once during his long literary career was his literary fame overshadowed for a while by a man who was equal to him in learning, ability and creativeness—Max Nordau. For a time the European literary world had to choose between Georg Brandes' "Literary Currents of the 19th Century" and Max Nordau's "Entartung." These are two *ches d'outr*es of the last third of the nineteenth century, and both were consumed by Jews. After a time of wavering and hesitation, the European literary world accepted Georg Brandes' "Literary Currents" in preference to Max Nordau's "Entartung," and since this choice was made, Georg Brandes' sun never set.

Ten years after the appearance of Nordau's "Entartung," the author's popularity began to wane. Today this book is almost forgotten, but Georg Brandes' "Literary Currents" is still a new book, not only translated in all European languages, but it sees a new edition every year or so. It is still a book in great demand and will remain so for a long time to come, because Georg Brandes was the first literary critic in Europe to humanize the history of literature and to popularize literary criticism.

Max Nordau tried to apply medicine and especially psychopathology to literature; Hypolite tried to apply race theory to literature and other literary critics and historians have tried to apply political nationalism to literary history and literary criticism, but Georg Brandes was the only great literary critic of his time to use the so-called psychological method, and to understand a literary work from a purely human point of view. And it is this human characteristic in all his major works that appealed so strongly to the literary world and made him the uncrowned king of European literature of his time.

Georg Brandes was wonderfully equipped for his great task. He was a fine psychological connoisseur, a linguist by the grace of

God, and a man with a cosmopolitan mind. The son of a wandering race, he knew how to size up many situations and had no prejudice against any nation. He was as much at home in France as in Germany, in England as in Italy, in Russia as in Spain. Owing to this trend of mind he could do justice to the literature of all nations and understanding all types of men—the saint as well as the warrior, the romantic as well as the rationalist, the aggressive as well as the passive temperament. He wrote with the same ease and understanding on Shakespeare as on Ferdinand LaSalle, on Jesus as well as Leon Trotsky, on Francis D'Assissi as well as Bacunin, on Byron as well as Napoleon. He understood them all, he appreciated them all, he saw all their weaknesses and all their greatness. He could describe and adjudge the poetry of the most hot-blooded nationalistic poet in terms of universality. In this catholicity of his mind lay his greatness and the secret of his power. But this catholicity of his mind is directly traceable to his Judaism.

He was not the only great literary universalist of modern times. Two generations before him there appeared Johann Gottfried Herder, with his "Stimmen der Voelker," but Herder gave expression to the spirit of enlightenment of the eighteenth century. Herder was a cosmopolitan with philosophic convictions. Georg Brandes, however, witnessed the rise and development of nationalism in Europe and his universalism is not traceable to a tendency in history, but to a trend of his mind, and his was a typically Jewish mind. The Jewish mind is universalistic because the Jewish tradition begins with the cosmos. The Gentile mind is mostly nationalistic because the Gentile tradition begins with the life of a leader. Georg Brandes can only thoroughly be understood as an ex-Morris Cohen, for Cohen's mind does not work like Kelly's mind.

For many decades Georg Brandes was the supreme literary arbiter in Europe. The reading public had confidence in his judgment, in his impartiality, and in his good literary taste. Even his enemies had to admit that he wielded his power with great care and a sense of responsibility. It meant nothing to Nordau to "kill off" a young poet and even to attempt to destroy the reputation of an established poet, because Nordau was dogmatic. Those who could stand the test he applied to literature, namely, psychopathology, were great poets, great creative minds, and those who could not stand the test were "madmen." To him Dos-

(Continued on page 143)

Temple Mishkan Tefila



March 1, 1927.

Mr. Alexander Brin, Editor,
Jewish Advocate,
251 Causeway St., Boston.

Dear Mr. Brin:

On behalf of the Sisterhood of Temple Mishkan Tefila, I wish to extend our hearty congratulations to the publishers of the *Jewish Advocate* on the occasion of the twenty-fifth anniversary celebration of your paper.

For the past twenty-five years the *Jewish Advocate* has performed a very important function in the life of our community, and it has held up before our people the ideal of loyalty to all that is best in Jewish life and tradition, as well as in American life.

If Boston Jewry is today better organized than ever before, if it boasts of new institutions of philanthropic and religious character, then a good deal of the credit for this result must go to the *Jewish Advocate*.

Please accept our best wishes for a career of continued usefulness and growth.

With most cordial greetings, I am,

Very sincerely yours,

MRS. S. GOLDSTEIN, President,
SISTERHOOD TEMPLE MISHKAN TEFILA.

CONGREGATION MISHKAN TEFILA
ANNOUNCES THAT

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Seaver Street at Elm Hill Ave., Roxbury

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Rabbi, Priest and Pastor Joint Authors of Prayer, Recognizing Kinship of Faiths.

* * * *

RABBI, priest and minister have co-operated in formulating a prayer acknowledging the kinship of the faiths and the common fatherhood of God. It was published by its authors, the Rev. John A. O'Brien, pastor of St. John's Catholic Church; Rabbi Benjamin Frankel, director of Hillel Foundation, and the Rev. James C. Baker, pastor of the Trinity Methodist Episcopal Church, all of Urbana, Illinois. The text of the prayer is as follows:

"Almighty God—We, who are members of different races and faiths, desire together Thy fatherhood and our kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations are one. Thou art Our Father and we are Thy Children.

"We are heartily sorry for the mists of fear, envy, hatred, suspicion and greed which have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, cleanse our hearts and give health to our spirits, teach us to put away all bitterness, and walk together in the ways of human friendship.

"Open our eyes to see that as nature ends in variation, so differences in human beings make for richness in common life. May we give honor where honor is due, regardless of race, color or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight and co-operation, may we transcend our differences, we gladly share with each other our best gifts and together seek for a human world fashioned in good under Thy guidance, Amen."

Georg Brandes—the Savant, the Man and the Jew

(Continued from page 140)
toefsky, as well as Nietzsche, Zola as well as Verlaine, were of unsound mind. Even Tolstoy meant little to him. Not so with Georg Brandes. He appreciated and admired a spark of greatness in even a second-rate poet, and he encouraged and cultivated more young talents than all his contemporaries combined. He discovered and made Ibsen, whom Nordau attacked. At the same time he admired Richard Wagner, whom Nordau rejected. Nordau's teacher was Lambroso, a criminologist; Brandes' teacher was Kikergare, a philosopher. Nordau remained the criminologist even in his literary criticism, while Georg Brandes was a philosopher as a literary historian. He was not only the greatest literary critic of his time but probably also the greatest historian of his time. His literary history is interwoven with political and economic history. The difference between him and a great historian is that while his central figure was a great poet, the central figure of the historian is a great warrior. Brandes viewed world's history from the purely literary and aesthetic angle, while the historian views world's history from the political and military angle.

The Jew Brandes could conceive of this world as a world of ideas, thoughts and literary and artistic forms—in short, as a world of the spirit. To the great Gentile creative mind the world appears as a world of action, deeds, political and military development. Hence Brandes was a Jew even when he dealt with persons and phenomena that had no bearing on Judaism. The motive power of his mind was Jewish. His outlook on life was Jewish, in the sense that it considered the thought and not the action the primacy of life.

The personality of Georg Brandes had the make-up of the Zaddik. He was mild though firm, optimistic though careful, and had heart full of love for all humanity. One cannot imagine Georg Brandes to have displayed harshness or cruelty.

Like many a great Jew of the nineteenth century, he was a typical homo universale. He knew almost everything. He was the greatest literary savant of his time. His knowledge of philosophy, of theology, history and kindred subjects was immense. He dabbled in comparative mythology. It was said in Copenhagen that he knew innumerable works of poetry by heart. His phenomenally retentive memory enabled him to make all these excursions in world literature and to become the greatest literary universalist of his time. To my knowledge, he was the only literary historian who was taken

seriously even by German professors of philosophy, for he was very exact and thoroughly scientific in his work. He was dependable enough to be quoted by a man like Herman Cohen, the greatest German Jewish philosopher of the nineteen century.

Georg Brandes rendered the same services to literary history as Kuno Fischer rendered to the history of philosophy. He who wants to familiarize himself with European literature of the nineteenth century must study Georg Brandes, just as one who wants to study the history of philosophy must go to Kuno Fischer. It is not likely that Georg Brandes' work will soon be antiquated. Not only for years, but for many decades to come will he remain the arbiter of the European literature, and his views will be accepted by future generations as well; for he himself viewed men, things and phenomena from the point of view of eternity and he wrote not for the day or for the year, but for centuries. Taine is antiquated; Scherer is antiquated; Stern, nobody remembers any longer, but Georg Brandes will live for a long time in the memory of literary humanity.

While Georg Brandes was unique as a literary master mind, as a savant and as a man, he was not so unique as a Jew. For the best part of his life he had no relationship to Judaism at all, although he always was a great admirer of the Old Testament. It was Georg Brandes who said that Psalm 104 was the greatest piece of lyrical poetry ever written. To him the Old Testament was the greatest literary work ever created.

He was also familiar with post-Biblical literature, especially with the great Hebrew poets of the Middle Ages. In recent years he also took a liking to modern Hebrew poets and thought a great deal of Bialik and Schneur. But he never took an active interest in matters Jewish and for many years he was estranged from his people. He was not ashamed of being a Jew, but he thought very little of Judaism as a living force.

He was not exactly an assimilationist in the vulgar meaning of the term, but he just did not know what to do with himself as a Jew. I believe that Henrik Ibsen contributed a great deal to Brandes' wrong conception of Judaism. In one of his letters to Brandes Ibsen says that the continued existence of the Jewish people through all these centuries of persecution proves best that a nation can live without a State, without a government. Ibsen was an outspoken enemy of the State, but Brandes believed that the Jewish people was placed in a right position and it was only because

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humanity was not sufficiently enlightened that the Jews had to suffer all these centuries. When all nations will be enlightened and on the road to uninterrupted progress, the Jewish people will suffer no more.

In this he was thoroughly mistaken. There is such a thing as an eternal cycle, and there is not such a thing as uninterrupted progress. And since progress is often being interrupted, the Jewish people, being a stateless people and deprived of their national sovereignty, will always suffer and be exposed to torture whenever the road to progress is blocked by sinister forces.

Georg Brandes met very interesting experiences as a Jew. He was denied a chair in the University of Copenhagen because he was a Jew. He was denied admission to high society in Europe because he was a Jew. Once the Finnish patriots cancelled a banquet to be tendered in his honor when they found out that he was a Jew. Although the journalists considered him one of their own, he was denied admission to a journalists' society because he was a Jew. But he never grew excited and always tried to make the best of a bad situation, because he was good natured and of a mild temperament.

I met Georg Brandes in the year 1912 in the company of Israel

Zangwill. He was then an old man in years but still young in spirit. He was then planning an edition of his works in English and came to London to arrange matters with his publisher. Israel Zangwill was on friendly terms with him for a number of years and gave a luncheon in his honor which I attended. Not more than twenty-five people participated. No speeches were delivered, but after the luncheon the master spoke to all of us in a group about his plans for the future, and inquired of all present about their literary plans. His knowledge of Shakespeare was amazing. I happen to know Dr. Gollantz, the Secretary of the Royal British Academy, and one of the outstanding Shakespeare scholars of all time. I also happen to know any number of men in England who made the study of Shakespeare their life work. To Georg Brandes Shakespeare was only a side line. Unwillingly and unintentionally he created the impression that he knew more about Shakespeare and the Shakespeare-Bacon controversy than all the great Shakespeare scholars who devoted a lifetime to the study of Shakespeare. I knew only of one other great man who was a match to Georg Brandes in knowledge, and that was Max Nordau.

As a Jew Georg Brandes fol-
(Continued on page 144)

Precepts of Americanism

Worthy of more than passing notice are the governing precepts of the public and private life of Theodore Roosevelt, one of the biggest and truest of Americans. They are given in his own words:

I believe in honesty, sincerity, and the square deal in making up one's mind what to do—and doing it.

I believe in fearing God and taking one's own part.

I believe in hitting the line hard when you are right.

I believe in speaking softly and carrying a big stick.

I believe in hard work and honest sport.

I believe in a sane mind in a sane body.

I believe we have room for but one soul loyalty, and that is loyalty to the American people.

These Things Shall Ye Do

Work hard. Hard work is the best investment a man can make.

Study hard. Knowledge enables a man to work more intelligently and effectively.

Have initiative. Ruts deepen into graves.

Love your work. Then you will find pleasure in mastering it.

Be exact. Slipshod methods bring only slipshod results.

Have the spirit of conquest. Thus you can successfully battle with and overcome difficulties.

Cultivate personality. Personality is to a man what perfume is to a flower.

Help and share with others. The real test of business greatness lies in giving opportunity to others.

Be democratic. Unless you feel right toward your fellowmen you can never be a successful leader of men.

In all things do your best. The man who has done his best has done everything. The man who has done less than his best has done nothing.

Georg Brandes, the Savant, the Man and the Jew

(Continued from Page 143)

lowed all his life the line of least resistance. He suffered for his Judaism, but did not fight for it. A product of Western European liberalism, Judaism seemed to him some sort of misfortune that its adherents must take into the bargain of life. But since the World War, especially since the appalling pogroms in Ukraine, Georg Brandes became more conscious of his Judaism and began to take a sympathetic interest in Zionism. He discussed Zionism and its prospects with many of his Jewish and Gentile friends and he was delighted to hear of the progress in Palestine. To him Zionism was a great piece of humanitarian work. He died fully conscious of his Judaism. He died as he was born—Morris Cohen.—(Copyright Jewish Telegraphic Agency, 1927).

LEE, HIGGINSON & CO. ACTIVITIES

(Continued from Page 130)

ducted its business over these many years, the keynote of which has been well expressed in an epitaph written on a tombstone in Copp's Hill Burying Ground in the North End, over the grave of Thomas Lee, one of the founders of the Lee family in an earlier generation. The inscription says:

"July 21, 1766. Yesterday morning died Thomas Lee, in the 94th year of his age, who in the early and active part of life carried on considerable Trade in this Town, though he deserves to be recorded rather for the Unblemished Integrity of his Dealings, and the exact Punctuality of his Payments, than for the extent of his Trade or length of his Life."

Despise not any man, and do not spurn anything; for there is no man who has not his hour, nor is there anything that has not its place.—Ben Azai (Mishna).

Amos Lodge and Amos Lodge Auxiliary B'nai B'rith of Boston

extend their felicitation to The Advocate
on its Twenty-fifth Anniversary.

We appreciate the great influence your paper has attained among the Jewish and non-Jewish reading public. As an organization we take pride in the fact that it has dedicated itself in the work of promoting ideals that are fundamentally in accord with those of the B'nai B'rith.

Your paper has been of great assistance to us in disseminating these ideas, particularly in the work of the Anti-Defamation League and the B'nai B'rith Hillel Foundation.

DAVID SCOTT
President, Amos Lodge

ROSE (Mrs. Arthur) WILSON
President, Amos Auxiliary

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The Historic Aspect of New England Jewry

(Continued from Page 16)

IN Massachusetts individual Jews began to appear even before the middle of the seventeenth century,

as has been incontrovertibly shown by that patient and thorough investigator, Lee M. Friedman, who believes that Jews were resident in Boston almost from the time of its founding. We thus learn that in 1648, thirty years after Boston was founded, Isaac Abrahams sold his vessel "The Bride of Enchusen" to Robert Scott and John Cooke, as attested by the Boston Notary Aspinwall. In the year after, that is, 1649, an individual named Solomon Franco arrived here to do business with Major-General Edward Gibbons, serving as agent for Immanuel Perada of Holland, and when this business enterprise proved a failure and Franco announced his intention to settle in Boston because of an impecunious condition, the authorities decided to "allow the said Solomon Franco six shillings p weeke out of the treasury for tenn weekes for his substinance till he can gett his passage into Holland, so as he doe it with that time" ("Records of Massachusetts," Shurtliff, vol. II., p. 273; vol. III., pp. 159, 160; Felt's "Ecclesiastical History," vol. II., p. 11, cited by Friedman, Publications, vol. XXIII., p. 79).

In the first Boston Tax List of 1674 we find the name of Rowland Gideon "ye Jew" who is rated at 18 s. In the year 1675 Gideon and Barruch appeared in a law suit before the court in Boston. Robert Levy we are told was arrested in 1677 in Boston for attending a Quaker meeting. In 1695 two Jews are mentioned as living in Boston, Raphael Abandana and Samuel the Jew.

Before we enter the eighteenth century for a further reference to Jews in Massachusetts, it is advisable that light be thrown on the general attitude of Puritanism to Jews. The Puritan Revolution in England had stirred up an interest in the Jewish people which had long been dead. New England reechoed this awakened curiosity. Hebrew was taught at Harvard so that in 1649 President Dunster wrote of the marked proficiency of the students at the college in translating Hebrew and Chaldee into Greek (see note 1, Huehner, Publications, vol. XI., p. 75). There was also considerable Hebrew learning among the Puritans even before 1700 as has been shown by Dr. de Sola Pool in an exhaustive and illuminating article (see Publications, vol. XI., pp. 31-83). In 1649 the missionary Eliot stated that in his belief the Indians were descendants of the ancient Hebrews. Appeals were issued to collect money for missionary pur-

poses among the Indians. "Jews in America," published by Thorowgood in 1650 caused considerable excitement and Eliot even regarded chapter 37 of Ezekiel as referring to these Indians as Jews.

It is interesting to state that it was then maintained that the name of the place which formed the colony of Salem was originally called by the Indians "Nahum Keike" which was peculiarly identified as the Hebrew for "the bosom of consolation." The mortality of 1650 which caused havoc among the colonists was regarded as announcing the calling of the Jews. The question of the Jews which has become quite an obsession in our own time surcharged the atmosphere even in those early days. It was believed everywhere then "that the outcasts of Israel were about to be gathered together" (Felt's Ecclesiastical History, vol. II., p. 369; quoted by Huehner, Publications, vol. XI., p. 76).

Also the early colonial polity was considerably influenced by Mosaic examples. In 1634 the General Court was presented by Cotton with a code of laws called "Draft of the Model of Moses his Judicials" and in the year 1658 the Jewish code was adopted by Plymouth. There even appeared an interest among New England Puritans in the welfare of Jews not living in England or America, but resident in other lands, though this interest was limited. It is significant that despite this apparently honest interest Massachusetts long remained "Judenrein" as is clear from the attitude toward Solomon Franco who it was actually feared might settle here.

Though the names Joseph Isaack and his sister, Rebecca Isaack, appear between 1634-1636, it is suggested that they may have been converts or merely of Jewish descent. Also Sarah Franks and Samuel Isaac are names mentioned in the early records without reference to religion or race. Besides the reference to Abandana and Samuel in the list of 1659 the name of Isaac De Coster appears in 1699. His sons, Isaac and Joseph, appear often in the colonial records, but there is not any indication of race.

In 1702 Bradstreet baptised Simon the Jew who took the name Barns. In his overzealous solicitude for Christianity and in the hope of accelerating the advent of the Kingdom of God on earth, Cotton Mather, the clergyman who had two great hobbies, the rooting out of witchcraft and a zeal for the conversion of the unbeliever, this gentle clergyman even resorted to a forgery in the hope of converting a Jew named Frazier or Frazon, who on discovering the duplicity became adamant against

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further advances and died an "unconvertible." We may present here in this regard a specimen of the prayers that abound in Cotton Mather's Diary. The date is July 18, 1696, and Mather records his devotion made to order for the occasion: "This day, from the dust, where I lay prostrate, before the Lord, I lifted up my cries: For the conversion of the Jewish Nation, and for my own having the happiness, at some time or other, to baptize a Jew, that should by my ministry be brought home unto the Lord" ("Diary of Cotton Mather," in collections, Mass. Historical Society, 7th series, vol. VII., p. 64; cited by Friedman in excellent paper on "Cotton Mather and the Jews," Publications, vol. XXVI., p. 202). The over-zealous Cotton Mather here displays a zeal and an enthusiasm worthy of a more realizable cause.

In the year 1705-06, Luis Gomez, a New York merchant, Mr. Friedman informs us, appears at court in Boston in a law suit against John Adams. A widow, Barshaba Hart, came to Boston from Surinam and in the same year she married William Foster of "Gt. Brittaine" (Friedman, Publications, vol. XXIII., p. 81). Isaac Lopez, Jacob Ruggles and Abraham Gattatus, merchants, landed in Boston, in June, 1716, from the "Restoration" which came here from London. Nothing is known as to the fate of the latter two but Boston

merchants soon recognized Lopez's significance, and in 1720 he was elected one of the constables at the annual town meeting, and in order to be freed from the office he paid a fine and was allowed to decline. In 1722 he was granted the permission to erect a timber building on his own property. He conducted business through his brother Gabriel with London and New York, whither he supposedly later moved. The date of his death and place of his burial are unknown, though it is conjectured that he lies buried among the unidentified graves of the Jewish cemetery of Newport where interments prior to 1761 are not recorded (see interesting article by Joseph Lebowich on "The Jews of Boston Till 1878," Publications, vol. XII., p. 102). Samuel Brasilla, from 1728 on acted as Lopez's Boston trustee and agent.

A fascinating though sad and lonely figure in the early part of the eighteenth century history is Judah Monis, an Italian Jew, who was for forty years instructor at Harvard and who became a convert to Christianity in 1722, the year when he was engaged by the College as Hebrew instructor. Before we stop to consider the life of this first Jew at Harvard it is important to remember that Harvard College when founded in 1635, was originally intended to provide and perpetuate a learned ministry for the New England churches. Hence,

virtually, from its inception strict attention was paid to the study and cultivation of Hebrew which, however, was never considered a "snap course," to use an anachronism, but was even regarded as unpopular, as is particularly manifest from the despair and exasperation Michael Wigglesworth, instructor in Hebrew in 1653, experienced at the hands of the protesting and rebellious undergraduates.

When the College invited Judah Monis to serve as instructor of Hebrew it acquired a man who, though not a scientific scholar, was fitted for the task and increased the popularity of the Bible tongue, though he too complained of the students' indifference to the sacred language.

The early life of Monis is veiled from us. It is known, however, that he was born on February 4, 1683 and according to a statement in "The New England Courant" (No. 35, April 2, 1775) he studied in the Jewish academies of Leghorn and Amsterdam and had functioned as Rabbi both in Jamaica and New York. In 1720 he was settled in Boston where the good Christian gentlemen Increase Mather and Leverett were among the first to become interested in him. The contemporary minister of the Brattle Street Church, Colman, describes Judah Monis in the quaint style of the day in an appreciative manner: "He is truly read and learned in the Jewish

Cabbals and Rabbis, a Master and Critic in the Hebrew. He reads, speaks, writes and interprets it with great readiness and accuracy and is truly 'didaktikos,' apt to teach. His diligence and industry, together with his ability is manifest unto many. To crown all his knowledge of the Holy Scriptures, both the Old and the New Testament is very happy and extraordinary, which he adorns with laudable conversation" (cited by Friedman, Publications, vol. XXII., p. 2).

In the year 1720 Monis wrote a letter to the Harvard authorities, which is the first allusion to his future Hebrew grammar which was actually published by the College in 1735. This letter I reproduce as an interesting curiosity:

Most Reverd Gentlemen,

Having made an Essay to facilitate ye instruction of Youth in ye Hebrew Language, wch probably may be publishe if there may be a prospect of its being serviceable, I make bold to present it, to Your Judicious perusal; I am Sensible not to be such a master of ye English tongue as to avoide Improprieties in some Expressions, in wch I must have your excuse, as also your Candour in ye other part of my composure.

Being aproved by such worthier & Learned Gentlemen as yourselves, as some of the Best & Learned Gentlemen of the Desenters & of Different Church-

RESOLUTION

WHEREAS, The Jewish Advocate is about to observe the twenty-fifth anniversary of its communal usefulness and vital activity in all matters concerning Jewish interests in New England, and

WHEREAS, We recognize the many and the various occasions when The Jewish Advocate has given its most generous assistance and encouragement to the cause sponsored by the Jewish Children's Aid Society,

NOW THEREFORE, At a regular meeting of the Jewish Children's Aid Society held at the New England Women's Club Rooms in Boston on the eighth day of March, 1927, it was unanimously

RESOLVED, That the Jewish Children's Aid Society hereby express its full appreciation of all that The Jewish Advocate has done to stimulate and promote our cause, and

BE IT FURTHER RESOLVED, That the Jewish Children's Aid Society unqualifiedly indorse the policy of The Jewish Advocate and give to The Jewish Advocate its unstinted and most enthusiastic support, and

BE IT FURTHER RESOLVED, That these Resolutions be spread upon our records and that a copy of the same be forwarded to Alexander Brin, the worthy Editor of The Jewish Advocate.

MRS. RACHEL E. BON
MRS. ANNA D. LINENTHAL,
MRS. FANNIE S. ROSE,
Committee on Resolutions.

By
FANNIE S. ROSE,
Corresponding Secretary

The Boston Unit, Junior Hadassah Rejoices With The Advocate in the Celebration of Your Twenty- fifth Anniversary Jubilee

Our many messages to our members and the public through The Jewish Advocate are an indispensable part of our program, and it is hardly possible to estimate the many benefits derived by our organization. The ever-increasing popularity of The Advocate is a true indication of its value to the community.

We of the Junior Hadassah take this opportunity to thank you for the co-operation and courtesy extended to us through your paper.

May the spirit of progress that has characterized the history of The Jewish Advocate and made possible the invaluable service to the Jewish Communities of New England bring to you an added measure of success in the years to come.

With Hadassah greetings,

Sincerely yours,

FRANCES DAY LESSER,
President.

es have done, it will be grateful to me, & I, do purpose to draw it over again (if God be pleased) with quotations & In Chaldaean Characters & Interim I, remaine Gentlemen your m't

humble servnt, to Command
JUDAH MONIS.

(Lebowich, Publications, vol. XII., p. 102, cited).

It was in the same year, 1720, that he received the degree M. A. from the College and thus Judah Monis was the only Jew before 1800 to receive a Harvard degree. Living a life of religious solitude, Monis succumbed to the influence and "wiles" of the Christian divines, Increase Mather, Leverett, Colman, Appleton and others, who, because of his scholarship, saw in him a potential factor for Christianity. In 1722 he finally accepted Christianity and his baptism was to constitute a public ceremony to be conducted in the College Hall by Increase Mather himself, who, however, fell sick; hence Colman presided at the ceremonies instead and Appleton baptized Monis publicly into the Christian faith and he referred to Monis in his sermon as "an Israelite indeed, in whom is no guile" (quoted by Friedman in interesting essay on Judah Monis, Publications, vol. XXII., p. 3). Monis followed suit and preached a discourse on "Truth," supposedly refuting the chief Jewish arguments against accepting Jesus. He also wrote two

other essays, entitled "The Whole Truth" and "Nothing but the Truth," wherein he naively affirms his faith and attempts to establish Christianity with the aid of the Old Testament, Cabala and the Rabbis. The zeal of the new convert and his intellectual background caused his writings to be widely circulated.

This was bound to influence the outlook of the little College, so that at the meeting of the corporation of Harvard on April 30, 1722, it was decided to appoint Judah Monis as instructor of Hebrew at a salary of £50 (pounds) per year. The new addition to the faculty accepted his post at once and he wrote an interesting, colorful letter to the Corporation, wherein he expresses his gratitude to the Corporation for its benevolent choice. He declares himself ready to teach Hebrew to all but he petitions for an increase in salary, especially since he is contemplating the marital state. The letter follows:

To ye President & ye other
Revd members of the Corporation
of Harvard College,
Revernd Gentlemen

I have been Informed of the Honour you have put upon me, in chusing me to be a teacher of the Hebrew Language in your College. The respect you have shown me in this choice, I heartily & Thankfully acknowledge, & I hope you will Interpret these Lines as Testimonies of my Gratitude. Tho, I Believe I could betake myself to such secular Business as by ordinary blessing of Providence ould promote my worldly Interest & estate. More than wt I can expect by Instructing Youth in ye Hebrew yet I find myself steadily inclined & Willing to spend my time (If Providence favors my design) in giving the best instructions I can in ye aforesaid Language. To all such members of the College, as shall be desirous to Learn of me. I think the More acquainted ye Ministers of the Gospel are with the Hebrew tongue, and so with the Old Testament, the Better able they will understand the New Testament & so to preach our Glorious Lord Jesus Christ who was spoken of by all the Old Testament prophets. But however necessary I may apprehend the knowledge of the Hebrew Language to be, & however willing & disposed I may be to teach it, yet Revd Gentlemen I hope you will give me leave to say, that the salary you have voted as an Encouragement or Reward for my Labour is not sufficient to support me. It is not sufficient to sustain me in my single state, much less if I though to enter into a married state (wch I have some hope of doing). If I should speedily enter on ye service you have chosen me to, (the) necessary furniture for a Chamber in College can't Cost me much Less

than thirty-five Pounds, But if I had such furniture by me already (wch certainly I have not) yet the salary you have voted would not suffice to support me through the year. I hope Gentlemen you will Candidly Interpret this representation of my case, & if you Continue to Desire of my being an Instructor in ye Hebrew in your College, I hope you will please to think of some method whereby a proper support & Maintenance may be afforded to me, & I shall count

myself greatly obliged if you will let me know your minds in this matter as soon as you conveniently can.

I am Revnd Gentlemen with Great Gratitude and Respect
one of Your
humble
servants
JUDAH MONIS.

(Cited by Lebowich, Publications, vol. XII., pp. 103-104.)

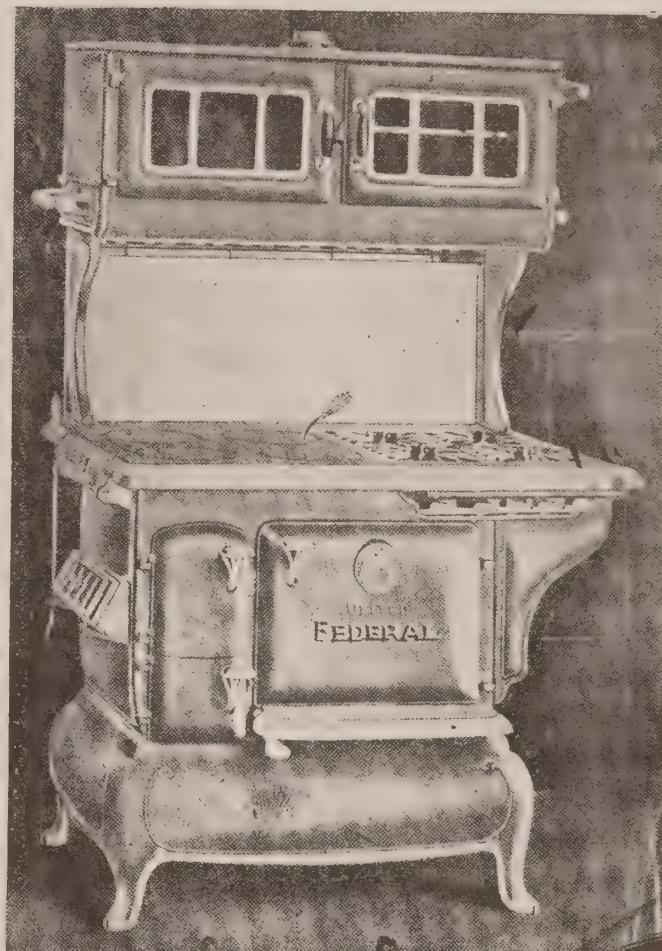
We wonder what the University today would think of such a letter, but in those days Monis received

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an increase in his salary for which he pleaded so ardently and sincerely, though to be sure, only a year after the appeal.

In regard to his instruction, the Corporation ruled that all undergraduates, excepting the Freshmen and those excused by the authorities, were required to attend the Hebrew classes four days a week and Monis was enjoined to punish delinquencies in his pupils. In the diary of President Leverett of Harvard the course in Hebrew by Monis is described: "Every student was to have a Hebrew Bible, Psalter and a Hebrew Lexicon, and the prescribed exercises were as follows: One exercise in a week shall be the writing of the Hebrew and Rabbinical. The rest shall be in this gradual method (1) Copying the grammar and reading; (2) Reciting it and reading; (3) Construing; (4) Parsing; (5) Translating; (6) Composing; (7) Reading without points" (Leverett's "Diary," cited by Friedman, Publications, vol. XXII., p. 6).

The College was apparently so satisfied with the services of Monis that the Corporation decided after the first year of his service to continue the course as long as there was a "suitable person" and a "suitable support" for him. Monis was re-appointed at the larger salary of £80 (pounds) a year and the Corporation praised "his assiduity and faithfulness in his instruction" (Ibid. p. 7).

In 1724 Monis married Abigail Marret in the First Church in Cambridge, his economic stability having been assured. The bride was the sister-in-law of John Martyn, the first minister of the Second Church of Northboro, Mass.

Monis became a permanent member of the faculty and received gradual increases in his salary till in 1748 he received £254 (pounds). Some ten years passed and Monis finally induced the Corporation to undertake the publication of his Hebrew Grammar. The benign patron of the College, Thomas Hollis, a London merchant (after him has been named Hollis Hall, a senior dormitory in the yard) sent the required Hebrew type over from England and subscriptions were sought from the general public. The College also advanced a loan to enable the publication of a thousand copies. A committee was designated by the Corporation, consisting of President Benjamin Wadsworth, Henry Flynt, Rev. Edward Wigglesworth and Nathaniel Appleton, to assist Judah Monis in the final revision of his grammar and the committee termed Monis "excellently well skilled in the Hebrew tongue" and as one who had "taken great pains in composing his grammar." The grammar was finally published early in 1735. The dedication was to "His Excellency Jonathan Belcher, Esq., Governor in Chief of his Majesty's Province of the

Massachusetts Bay in New England," and also to the President and Overseers and Corporation of Harvard College. Whatever benefit may be derived from the grammar, Monis wishes the individual to "give the Glory to God and pray for the prosperity of Harvard College" (Preface to Grammar). Monis's career as teacher continued, more or less uneventfully, and Hebrew remained rather unpopular; in fact the study of the sacred tongue later so declined that Monis could only eke out an existence on his reduced salary and even had to open up a shop to help him along.

Monis occasionally also served the government, particularly in the capacity of interpreter. In 1740 he was appointed a justice of the peace for the County of Middlesex, when this office was regarded as an important judicial appointment. But there is no evidence that he functioned in this capacity. Monis seems frequently to have been in financial straits so that the College occasionally aided him out of its own treasury and in 1753 he also successfully petitioned the Governor, Council and House for financial assistance; this course was often adopted by Harvard instructors with the authorities' permission, when the College treasury was low. The last gratuity he received was in 1760. In this year his wife died, and Monis now hav-

ing served forty years at his post, and being a man of seventy-seven, he resigned, retired and lived in Westboro with his brother-in-law, John Martin. Here he took an interest in church affairs. He donated three silver communion cups and was given a seat of honor in the church in 1763.

In the same year the College published another Hebrew grammar which replaced Monis's work. And though it is suggested that Monis prepared this later work prior to his retirement, this assertion is not corroborated and remains a conjecture. Stephen Sewall was appointed successor to Monis as Hebrew instructor and he later became the first Hancock Professor of Hebrew and other Oriental Languages, due to the munificent bequest of Thomas Hancock in 1764. In this year, at the age of eighty-one, Judah Monis died and bequeathed his estate to the five ministers of churches in Cambridge, Hingham, Salem, Westboro and Boston and to their successors, as a permanent trust fund for "ye relief of ye Poor Widows of ye Ministers of Christ in the Province" (cited by Friedman, Publications, vol. XXII., p. 18).

The American Unitarian Association, as successors to the former trustees, now administer the Monis fund. Monis was laid to (Continued on Page 150)

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The Historic Aspect of New England Jewry

(Continued from Page 148)
rest at Northborough and the following epitaph has been inscribed upon his tombstone:

A native branch of Jacob see,
Which once from off its olive
broke,
Regrafted from the living tree
Of the reviving sap partook.
From teeming Zion's fertile
womb,
As dewy drops in early morn,
Or rising bodies from the tomb
At once be Israel's nation
born.

(Found in John Warner Barber's "Historical Collections," p. 590; cited by Huehner in two different places, Publications, vol. XI., pp. 80-81, and vol. 19, p. 110).

In Friedman's well-balanced paper we find cited the rest of the epitaph:

Here lie buried the remains of
Rabbi Judah Monis, M. A.
Late Hebrew Instructor
At Harvard College in Cam-
bridge,
In which office he continued forty
years.
He was by birth and religion a
Jew
But embraced the Christian faith
And was publicly baptized
At Cambridge A. D. 1722,
And departed this life

April 25th, 1764,
Aged eighty-one years, two
months and twenty-one days.

Judah Monis was thus the first Jew to come into actual contact with Harvard, and though there is nothing inspiring in following the career of a "Meshumad," an erstwhile rabbi metamorphosed into a faithful follower of the Church, nevertheless, his life and service were of a high plane. It is significant that throughout his life he observed the seventh day as the Sabbath. Honored and respected by all for his learning and good conduct, Judah Monis was not a bad, bungling first ambassador that our people sent to that great seat of learning, even though he apparently forgot his origin and accepted the spiritual citizenship of the new country where he found himself thoroughly accepted.

While we are treating Judah Monis and Harvard it is interesting to state that though Hebrew was somewhat unpopular, Monis gave the course new life. Hebrew orations were delivered at the college from the earliest time and this was a regular commencement feature down to 1817. The only other Jew mentioned in connection with Harvard in this early period is Moses Michael Hays, whom we

shall treat fully later, whose name appears on a list of benefactors after 1780. The name Joseph Costa also appears but Huehner, a careful and thorough investigator, is in doubt as to his Jewishness, though it would seem that such a Spanish combination with a biblical first name would be a final indication of Jewishness, for a native Spaniard was a rarity in New England in those days.

Other Jews are mentioned as contemporary in Boston with Judah Monis. Even six years before Monis became instructor of Hebrew at Harvard, Friedman has discovered the name of Michael Asher who served as a witness to a deed of John Wakefield; in 1719 and 1729 he appears in similar court transactions (Publications, vol. XXIII., p. 82 and n. 20). Michael Asher apparently lived in the South End on Newberry street, now part of Washington street. He then operated a snuff mill together with Isaac Solomon. It is of unusual interest to learn that these two "Yankee" Jews bought a plot of land that is now Chambers

street (15 and 17) from Joseph Bradford, where they put up a shop and set aside part of it as a burying-place for "the Jewish nation" (Suffolk Registry of Deeds, Book 52, p. 33, cited *ibid*). In the year 1735 Isaac Solomon and his wife Elizabeth sold out their interest in the property to Asher whose fortune declined the next year. It is curious that Isaac Solomon was first to marry Mary Todd but this would-be union was prohibited by the clergyman (Huehner, Publications, vol. XI., p. 81). The reserved burying ground is known to have remained intact down to 1750, after which all trace of it is lost. In 1732 there is a reference to Joseph Simpson and Hannah Miers of Boston but their Jewishness is doubted.

Huehner states that between 1740 and the Revolution only four Jews were naturalized in the Superior Court of Boston. Aaron Lopez was one of these and he is referred to as "a native of Swansea in the County of Bristol, mer-

(Continued on Page 151)

From A. Lowenstein

Dear Mr. Brin:

Let me add a word of congratulation on the splendid work the Advocate is doing. It not only unites the Jewish people for better and co-ordinative effort, but it also presents the Jew properly in the eyes of our neighbors, our non-Jewish fellow citizens. I attribute your success wholly to farsightedness and strong editorial policy.

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The Historic Aspect of New England Jewry

(Continued from Page 150)

chant, Jew, formerly residing at Newport from 1752 to 1762 and at said Swansey since" (collections of Mass. Historical Society, 1858-1860, vol. IV., p. 343, quoted *ibid*). Lopez was certainly one of the great merchant princes of New England. Benjamin Brandon, a poetical and political essayist, is referred to in 1756 but there is no definite statement as to his Jewishness. In connection with this period and earlier it should be mentioned that since Jews were aliens there was not only the time-honored prejudice against them but there was also the general suspicion that they would not be able to care for themselves and thus fall a burden to the community. Back in 1680 John Foster offered £40 (pounds) security that Joseph Bueno would not become a public charge. In 1756, Philip Samuel, a New York Jew, was warned by the Boston Selectmen to leave town. In 1726, David Campenell, a Rhode Island, Jew, was actually warned out of Boston. Also Isaac Moses, a distinguished patriot of the Revolution and later an eminent member of the New York Chamber of Commerce, was warned to leave Boston within fourteen days unless he could give security. These cases indicate how jealously guarded was the right to sojourn in a given town. Hence there was no community here at an early date. The laws of the land still rested heavily on the outsider and the Jewish influence, frequently repeated in the Bible, about treating with equality the stranger within the gates, bore no seed in certain inhospitably arid regions of New England.

In 1737 Solomon Isaacs petitioned the Selectmen of Boston to secure the release of the sloop "Sarah" from quarantine in Philadelphia. Isaacs resided in Boston many years and he was a brother of Joshua Isaacs, a prominent merchant who died in 1744. The merchant prince Aaron Lopez of Newport carried on an important trade with Boston. Henry Lloyd was long his resident agent in Boston. Lopez sent to this city several young Newport Jews on business trips. Jews were always passing through or temporary residents of Boston. In 1735 when Judah Monis published his Hebrew grammar Isaac Levy of Philadelphia and Abraham Judah were sojourning in Boston. In 1766 Moses Alvares and Jacob Mindis, merchants, landed in Boston but the time of their stay is not known. About this time there are many references to the Franks family in the correspondence of leading citizens of Massachusetts. Isaac Franks was the most distinguished Jew in Massachusetts during the

Revolution.

As already previously mentioned some of the leading Jewish families fled from Newport to Leicester, Massachusetts, and resided there for about six years after the capture of Newport by the British in 1777. They were all told about seventy souls, according to the Leicester historian, Washburn, who says they included chiefly the Lopez, Rivera and Mendez families. Aaron Lopez, to recapitulate, lived in great state in a magnificent mansion he built and which was later to become the home of the Leicester Academy. Lopez was celebrated for his social functions as well as for his business enterprises. In 1782 he died at Leicester and after 1783 the temporary residents of Leicester returned to Newport. (For a benevolent Gentile's appreciation of these early Leicester Jews, see chapter on Newport.)

The outstanding Jewish figure of Boston before the Revolution was Moses Michael Hays, a man of wealth and character, who corresponded with very prominent men of the period. The Boston Directory for 1789 and 1796 contains his name and indicates his household and business. Among the Boston Jewish residents between 1790 and 1798 were also Judah Hays, Isaac Solomon and Abraham Solis. The latter is recorded as an "Interpreter of Foreign Languages" (Report of the Record Com. of the City of Boston, vol. X., p. 283; quoted by Huehner, Publications, vol. XI., p. 86). Also the names of Mrs. Cohon, Moses Abraham Wallach and Bristol Mirranda appear at this period. The names of William Abrahams, Ralph Abrahams, Ezek Decoster, Mrs. Abrahams and Mrs. Decoster have not been identified (Friedman, Publications, vol. XXIII., p. 87).

Moses Michael Hays was one of the most distinguished of the early Jews of Boston. His career was brilliant and useful. He came to this city from Newport on the eve of the War for Independence. Born in Lisbon, Portugal, in 1739, he arrived in Newport in 1769, passing through Jamaica, and at Newport he soon became one of the most significant members of the Jewish community, famed for its pride and prosperity. His sister Reyna married Isaac Touro and thus two leading families were united. It must be remembered that Isaac Touro was the rabbi who came from Jamaica and became the spiritual leader of the Congregation Yeshuat Israel, the first Newport congregation. Various dates have been suggested as to the arrival of Moses Michael Hays to Boston. Huehner believes it was before the War of Independence, Judge Daly states it was

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after the outbreak of hostilities, and Lebowich after thorough investigation asserts that Hays removed to Boston in the year 1776.

With Moses Michael Hays there came to Boston his family and also his sister Reyna Touro who was now a widow and her two little children, Judah and Abraham. On his arrival at Boston his daughter Catherine was born. Hays became an insurance agent of great importance with an office at 68 State street and his residence was situated on what was then called Middle street, long changed to Hanover street, which has now considerably declined even as a first class business center which it once was, and which in the time of the Revolution was an elegant residential district. It was in this residence, we are told, that the young Touros, Hays' five daughters, Rebecca, Catherine, Slowey, Judith and Sally, and his only son, Judah, were reared in luxury. At this time Hays was reputed to be one of the wealthiest citizens of Boston. He also occupied an important position socially. He was an outstanding figure in Masonry and in 1788 he was made Grand Master.

Moses Michael Hays was not only a good father but also an excellent uncle. He carefully and faithfully provided for his two nephews, Judah and Abraham Touro; both were given every opportunity of a successful business career. Judah, the elder of the

two left Boston in 1803 for New Orleans where he became one of the most honored members of the entire community, admired for his sagacity and revered for his integrity. The splendor of his record in New Orleans and his later good deeds which I shall shortly mention unquestionably has caused posterity to regard him as one of the most celebrated figures in all American Jewish history. The younger brother, Abraham, remained in Boston with his uncle and he became a very important man of affairs. He attained marked success in business and at his death he left a handsome fortune, a good part of which was left for charitable purposes. Some of the institutions he remembered and the amounts bequeathed, which even today would be considered considerable gifts, are the following: \$10,000 in support of the Newport Synagogue, \$5,000 for the care of the Newport Cemetery, \$10,000 for the Massachusetts General Hospital, \$5,000 for the Boston Female Asylum, \$5,000 for the Asylum of Indigent Boys, \$5,000 to the Humane Society, and \$10,000 to a New York synagogue. Abraham Touro unfortunately died a premature death. On October 18, 1822, he was among those reviewing a parade in Boston and at the fire of artillery his horses were frightened and he was thrown from his chaise, causing him severe injuries from which he died. He was

buried in the Newport Cemetery "in the forty-eighth year of a useful and happy life, deeply lamented by his afflicted relatives and innumerable friends, distinguished and esteemed in those virtues and good qualities which exalt the character of a man" (Epitaph, cf. Lebowich, Publications, vol. XII, p. 106). His mother, Reyna, lies interred in the same famous cemetery, having died in 1788. It is noteworthy that all those early families that had Newport antecedents asked to be numbered among those of the honored Necropolis. Newport came to be looked upon as a sort of a Canaan or Eretz Israel where the patriarchs of New England Jewry asked that their earthly remains be brought to eternal rest.

The distinguished brother of Reyna Touro, Moses Michael Hays, lived on to 1805 when he died at the age of sixty-four. In 1789 he was elected an honorary member of the Boston Maine Society, which was an organization containing the merchant mariners of Boston and which maintained light houses, buoys and lamp experimentations. In 1800 he became a member of the Massachusetts Charitable Fire Society. At the time of his death a Boston paper printed a splendid eulogy of Hays which shows us in what esteem he was held by the entire community, not Jews alone: "In the character of the deceased, there is much worthy of our admiration—much of our imitation.

In his death, society will mourn the loss of a most valuable citizen, his family the kindest of husbands, the most indulgent of fathers. But what consolation shall we offer to assuage the violence of their grief? Why, this is all—the recollection of his virtues; and that as he lived, so he died; that to the last moment the cheerfulness and benevolence of his whole life, wasted not on his failing brow" (Independent Chronicle, Boston, May 13, 1805; cited by Friedman, vol. XXIII, p. 87). Five years later his devoted wife Rachel followed him to the grave at the age of seventy-two and was also buried at Newport.

Before we enter further into the nineteenth century, we must make mention of David Lopez, a brother of Aaron and Abraham of the same name. David died in Boston in 1797 after a long Boston residence. He was of course buried in the Newport Cemetery. The estate he left was worth more than \$1,300 and was to be divided among his nephews and nieces. Mention should also be made of Colonel Isaac Franks, who served as ensign in the Seventh Massachusetts Regiment in 1781.

The Hays family and the Touros are thus the only Jews actually resident in Boston prior to the new settlement that began here with the German immigration in the forties of the nineteenth century.

(Continued on Page 154)

An Open Letter To Boston Jewry:



The new Beth Israel Hospital will be the finest monument of the generosity of the Jews of New England.

Please bear in mind that fine monuments are expensive. The cost of erection and equipment will amount to \$2,500,000.00. The building is in process of erection and over fifty per cent of the work has already been done.

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Yours truly,

JOSEPH RUDNICK,
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The Historic Aspect of New England Jewry

(Continued from Page 152)

In this regard it is desirable that we indicate the high esteem in which these Jews were held by their neighbors. Hence I present the testimony of Rev. May who states the household of Moses Michael Hays was the only Jewish home-circle in Boston. In the "Life of Samuel J. May" we find an admirable description of the beautiful home-life of the Hays household. I make particular effort to present this citation because it is typical of what fair-minded Christians have always said about the charming surroundings and delightful atmosphere of the true Jewish family, contrary to the stupidities uttered about Jewish home life by those who understood us little and respected us less. May writes of the early influences he experienced at the home of Hays. He tells of the genuine kindness, the elegant hospitality, the religious liberalism, and the general serene and beautiful atmosphere of the Hays home:

"If the children of my day were taught among other foolish things to dread, if not despise, Jews, a very different lesson was impressed upon my young heart. There was but one family of the despised children of the house of Israel resi-

dent in Boston, the family of Moses Michael Hays; a man much respected, not only on account of his large wealth, but for his many personal virtues and the high culture and great excellence of his wife, his son Judah, and his daughters especially Catherine and Slowey. His home far down on Hanover street, then one of the fashionable streets of the town, was the abode of hospitality, and his family moved in what were the first circles of society. He and his truly good wife were hospitable, not only to the rich alone, but also to the poor. Many indigent families were fed regularly from his table. These would come especially after his frequent dinner parties, and were sure to be made welcome, not to the crumbs only, but to ampler portions of the food that might be left.

"Always, on Saturday, he expected a number of friends to dine with him. A full-length table was always spread and loaded with the luxuries of the season, and he loved to sit surrounded by a few regular visitors and others especially invited. My father was a favorite guest. He was regarded by Mr. Hays and his whole family as a particular friend, their chosen counsellor in times of perplexity,

and their comforter in the days of their affliction. My father seldom failed to dine at Mr. Hays on Saturday, and often took me with him; for he was sure I should meet refined company there.

"Both uncle and aunt Hays (for so I called them) were fond of children, particularly of me; and I was permitted to stay with them several days and even weeks together, and I can never forget, not merely their kind, but their conscientious care of me. I was the child of Christian parents and they took especial pains that I should lose nothing of my religious training so long as I was permitted to abide with them. Every night I was required, on going to bed, to repeat my Christian hymn and prayer with them, or else to an excellent Christian servant woman who lived with them many years. I witnessed their religious exercises, their fastings and prayers, and was made to feel that they worshipped the Unseen Almighty and All-Merciful One. Of course, I grew up without any prejudice against the Jews, or any other religionists, because they did not believe as my father and mother believed" ("Life of Samuel J. May," pp. 13, 14; quoted by Lebowich, Publications, vol. XII., pp. 108-9).

Though research has revealed no other Jewish families living in Boston at this early period, it is worthy of note that on the Newport Cemetery there is a tomb-

stone on the grave of "Fegla, wife of Mordecai, son of Elchanan" who is recorded as having died in Boston in 1820, but since we are further informed that she belonged to a Richmond, Virginia, family, Lebowich deduces with reason that Fegla must have been on a visit to the Hays-Touros when death overtook her (Publications, vol. XII., p. 109).

Moses Michael Hays had five daughters. Rebecca died unmarried at Boston at the age of thirty-three in the year 1802. Slowey and Catherine, also spinsters, both ended their days in Richmond, Virginia. Judith and Sally were married in Richmond to individuals named Myers. As to whether these were brothers I have not been able to find out. The only son of the Hays family, Judah, fell heir to the larger share of his father's wealth and he passed away May 1, 1832, and he, too, was laid to rest in the famous Newport Cemetery together with his parents and sisters. When Judah, the last scion of the Hays family died, the small but significant and inspiring little Jewish community that had lived in Boston for some fifty years, vanished; and we find no other Jewish residents in Boston until 1842 when there occurred the first influx of German Jews.

Before we enter upon this new period I should like to present two themes of a peculiar interest; first, a reference to the phylacteries



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found at Pittsfield, Massachusetts, and secondly, to indicate the extraordinary proportions of the career of Judah Touro, who belongs to the history of Boston Jewry despite his having been born and buried in Newport and his business activities in New Orleans notwithstanding.

It was during the summer of 1814, Captain Merrick, while ploughing on Indian Hill, turned up with his plough what proved to be a phylactery. Elkanah Watson records that this incident caused great excitement, especially among the clergymen. And poor, unsophisticated Watson maintains with zeal that "this discovery forms another link in the evidence by which our Indians are identified with the ancient Jews, who were scattered upon the face of the globe, and to this day remain a living monument, to verify and establish the eternal truths of Scripture" (Letter of Watson to Hugh Williamson; cited by Friedman, Publications, vol. XXV., p. 83, in interesting discussion of the problem).

The tradition of Pittsfield did account for the presence of actual though stray Jews. A German Jew is supposed to have resided in Pittsfield and the saner people believed he may have lost the phylactery in question. We need not here go into a discussion as to whether or not the Indians are the descendants of the ten lost tribes but it is clear that there is considerable literature on the subject and it is a thought harbored with almost childish sincerity by theologians, writers and generally good Christians from Thorowgood's "Jewes in America" which appeared in 1650 down to Rev. Ethan Smith's View of the Hebrews" of 1823 and even later, when it was contended with a certain inspired authoritativeness that the American Indians were our kinsmen by blood. And it is virtually amazing to learn that even a mere find like a harmless, solitary phylactery has by some been considered as irrefut-

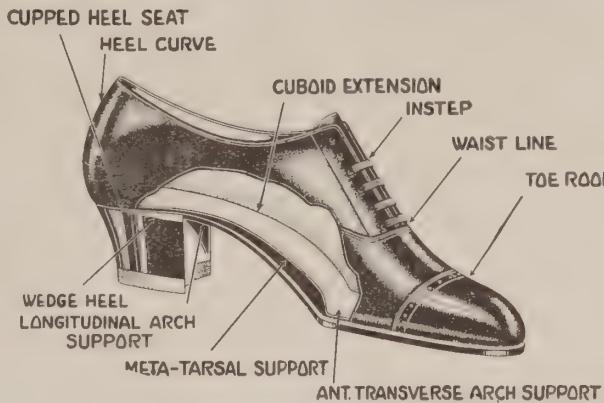
able testimony as to the Jewish origin of the American redmen. We may suggest that if Indians had Tefillin (phylacteries) there should have been found at least a few more samples in all the vast areas of Indian life in all of North America, even though the Indians, like so many of our modernized Jews, had become enlightened at an early age and had abjured the practice of Tefillin at an early period (if I may be allowed a jest!). But seriously, our Christian friends of an earlier age might have realized that if the Indians were descended from the Ten Lost Tribes, they might have remembered that the Kingdom of Israel was destroyed by Shalmanesser, King of Assyria in the year 721 B. C. E., and the form of Tefillin as was found at Pittsfield, which is like our own phylacteries, was certainly not the form of frontlet of that ancient biblical period but rather the phylacteries that date from the first century before the common era. But of course, we realize, all such calculation was still out of the question at the beginning of the nineteenth century, at least in certain circles.

Accordingly, without even troubling himself about such historical data, Mr. Friedman made a diligent search into the possibility of a stray Jewish settler in Pittsfield. Since this settlement was situated on the Mohawk Trail, not far from Albany, he believes an enterprising Jewish trader might have settled or passed through there. The name of Isaac Isaacs, who did military service there in 1780-81 is regarded by Mr. Friedman as not a Jew but rather as belonging to the Connecticut family of that name.

The phylactery in question is very likely to be identified with the sheet of old vellum with Hebrew script in the possession of the Worcester Library. At all events, one must agree with Mr. Friedman that the mysterious phylactery is but an indication of the ubiquity of the Jew among the colonies.

(Continued on page 159)

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Jewish meal — with all that that implies — at the

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Morton Theatre

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PUBLISHERS OF THE JEWISH ADVOCATE,
ON YOUR SILVER JUBILEE!

February, 1928, will likewise mark OUR Silver Jubilee as the Hebrew Ladies' Moshav Zekainim Association was incorporated February 7, 1903.

For nearly twenty-five years the Home for Aged has answered the heartrending cry of the indigent aged:

אַל תַּשְׁלִיכֵנוּ לְעַת זָקֵנָה כְּבָלוֹת כּוֹהֲנָה אַל תַּעֲזֹבֵנוּ

"Cast us not off in our old age;
Forsake us not when our strength fails us,"

and cared for those whom the ravages of old age has left helpless and homeless. It has been the aim of the founders and officers to create in the Home an environment permeated with the ideals and customs of our faith. In this objective they have been eminently successful.

YOU and the Jewish community will please bear in mind that this institution is sustained wholly by membership dues and INDIVIDUAL contributions. It is not affiliated with or assisted by any philanthropic agency.

Very respectfully yours,

Hebrew Ladies' Moshav Zekainim Association
(Home for Aged)

MARKS W. COHEN,
President.

Home:
21 Queen Street, Dorchester

Executive Office:
532 Warren Street, Roxbury

Nathan Sallinger Rose from Obscurity to Great Prominence

AMONG the most conspicuous of the self-made men of Boston, whose rise from obscurity to prominence and influence can be attributed to capitalization of inherent qualifications to achieve success, there is no one who can displace Nathan Sallinger.

The transition of Nathan Sallinger, the twelve-year-old boy, working for Scott, the New York hardware man, for \$1 per week, into the man who not only directs the business of the great Sallinger chain of stores in New England and New York, boasting of a capitalization of \$1,000,000, reveals a story of a boy who embraced opportunity to divide personal benefit with immeasurable benefits to hundreds of thousands of men and women to whom he has been an outstanding benefactor during a business career of thirty years.

Today Nathan Sallinger is an inspiration to thousands of young men who nurse the ambition which impelled him to follow his star to a position of prestige and leadership in business circles and in society.

Nathan Sallinger attained the goal of his ambition years ago. He has since gratified ambitions to gain other goals. The fruits of his numerous victories over adversity have been a monopoly with him. They have been gladly shared with countless persons who had an abiding faith in his honesty, his sincerity and in the impressive principles to which he dedicated his life when he passed from boyhood into a youthful business man intent upon making the name of Nathan Sallinger something far more valuable than the name of the man who founded the chain of Sallinger stores.

Nathan Sallinger was an average boy. He is now a man of affairs in big business enterprises, but never forgetful of the responsibility which he shoulders to extend a helping hand to others less fortunate who are striving, under similar handicaps to those which he successfully met, to duplicate, to some degree, the success which he has won.

Today Nathan Sallinger has a beautiful home at 1581 Beacon street, Brookline. His business affairs are directed from offices at 501 Washington street, Boston. His interests embrace a very large part of the United States.

Though a busy man, whose thoughts are now centered in the establishment upon a firm foundation of the Ideal Financing Association, Inc., a corporation which specializes in meeting the constantly growing demand of responsible persons for small loans, Mr. Sallinger is never too devoted

to his enterprises to find himself unable to make use of his talent and his wealth to assure others of



NATHAN SALLINGER

material benefits.

He has been prominent for years in every form of Jewish activity and has always been a willing and generous contributor to every campaign for Jewish charities and hospitals as well as an active worker in every philanthropic movement which meant the betterment of some individual.

He holds membership in the Federated Jewish Charities, of which he is a governor, the B'nai B'rith, Young Men's Hebrew Association, the Temple Adath Israel, the Kernwood Club and the Elysium Club.

He is a sergeant of the Ancient and Honorable Artillery Company, a member of the Ten of Us Club, a thirty-second degree Mason, a Shriner, a member of the Boston City Club, Boston Chamber of Commerce, Boston Better Business Commission and the Boston Real Estate Exchange.

In addition to his position as president and treasurer of N. Sallinger, Inc., he heads the Ideal Financing Association, Inc., is a director of the Citizens' National Bank, a director of the Strand Theatres Corporation and retains the interest which he displayed when he became one of the founders of the Massachusetts Credit Union, a philanthropic organization of Credit Union Banks.

He is a home-loving man whose devotion to his family has been conspicuous. His wife is Mrs. Jennie M. Sallinger, and his children are Richard W. Sallinger, a student at Harvard, and a daughter, Mrs. H. M. Kramer.

Whatever success Mr. Sallinger has achieved, and Boston recognizes him as an outstanding example of a successful business leader, has been due to his own efforts.

(Continued on Page 158)

DON'T CONFUSE POOR FOOD WITH PURE FOOD

That's what you do when you judge foodstuffs by their price only.

Of course, other brands of cream cheese are somewhat cheaper than NATIONAL DIAMOND BRAND but you sacrifice Purity of Ingredients for a small "saving."

All agree that DIAMOND BRAND CREAM CHEESE is worth the difference. Made of PURE PASTEURIZED SWEET CREAM in large quantities.

ONLY THE BEST IS GOOD ENOUGH FOR YOUR TABLE

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Don't Take a Chance—Take a Checker

KENMORE 7000

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EVERYTHING IN HARDWARE, PAINTS,
PLUMBING AND ELECTRICAL GOODS
AND AUTO SUPPLIES

QUALITY GOODS AT LOWEST PRICES

1095 Washington Street 192 Shawmut Avenue
Boston

SALLINGER'S RISE FROM OBSCURITY

(Continued from Page 157)

A native of New York and endowed with talent, which received but little development in his early education, because of the necessity of doing something to aid in the support of the family, Mr. Sallinger found a job with Scott, the hardware man, for which he was paid the princely sum of \$1 per week.

Some men dislike to talk about their boyhood life, when they were denied the luxuries enjoyed in later years, but Nathan Sallinger loves to recall the days when he worked for \$1 per week and as often as he tells the story, he never forgets to emphasize that his employer was Scott, the hardware man.

In the hardware business, the boy obtained knowledge of retail trade. He decided to make use of that knowledge and after fulfilling the duties of several positions, he became the general manager of the thirteen stores in the Massachu-

sets Boot and Shoe Company chain.

He was young, independent, ambitious to forge ahead, and always on the watch for opportunities to better himself. In 1897, when his worldly possessions amounted to \$90, he launched upon a business career.

He was dissatisfied with the shoe business because it failed to offer the future which he sought.

He had no definite plans when he resigned his post of general manager, but fortune smiled upon him in the form of news that a brother-in-law and a partner, clothing salesman, who had been attempting to develop a small credit clothing business as a sideline, had decided to abandon the business.

Nathan Sallinger, with \$90, and unlimited confidence and ambition, plunged into this business venture. He had an office—an unlighted room in a Temple Place building.

There he built the great firm

of N. Sallinger, Inc. A small newspaper advertisement offering to sell on credit clothing obtained direct from the wholesaler brought him his first customers.

Literally taking them by their hands, Mr. Sallinger, led them to wholesale clothing houses, where they made their selections, He paid the bills and the customers paid him stipulated amounts weekly.

The business not only prospered but expanded daily. The outlook inspired Mr. Sallinger to attempt to place the credit business upon a far higher plane than that which it enjoyed. He succeeded. He built up a tremendous clientele. He sought to standardize the business and attained that end.

At the opportune time he conceived the Sallinger Order Check, a system permitting his customers to make purchases in stores operated exclusively on a cash basis. The Sallinger Order Check had a cash face value. It still retains such a value.

There is, perhaps, no more thorough a student of the credit systems of the world than Mr. Sallinger. Personal contact, during numerous long journeys, one of which took him around the world in 1909, have familiarized him with the details of the credit systems in vogue in almost every nation.

He knows the credit business thoroughly. His methods are far in advance of other companies.

N. Sallinger, Inc., is proud of a clientele which embraces every New England State. Mr. Sallinger has the distinction, which he cherishes, of guaranteeing perfect satisfaction to every client.

They love him and hold his company in the highest of esteem. They sense the benefit he has done them. That he is the outstanding credit business leader of the country is his reward for a devotion to this enormous business which has permitted him to reap the real fruits of success.

Nathan Sallinger is as big-hearted as he is big in business. No one is more deserving of the designation of a real man, for through his extensive credit system has cultivated a spirit of confidence in the average man.

From the Secretary of the American Jewish Congress

Dear Mr. Brin:

I want to congratulate you and The Jewish Advocate on the attainment of its twenty-fifth anniversary. It is a significant milestone in the spread and advancement of Jewish journalism in the United States, and I feel sure that your Silver Jubilee Edition, to commemorate the occasion, will amply reflect the interest in Jewish ideals, the enthusiasm for the cause of our people, the generosity, the watchfulness and enterprise which have characterized the development of the Boston Jewish community and the growth of your publication.

As a former resident of Boston, as an active newspaperman in your city for many years, I have observed with much interest the beginnings, as well as the more recent activities, of your publication which has done most creditable work in arousing the interest of the members of your community to the special needs of Jewish institutions and of the Jewish people both here and abroad.

I trust that your good work will go on without interruption, and with ever more vigor.

Yours sincerely,
BERNARD G. RICHARDS.

The Jews, preserving their identity as an international people with a national spirit in Palestine, replenishing the Jewish life everywhere with beauty, ideas, spirituality, should and can serve mankind as one of the greatly needed exponents of justice and of peace.

—Judah L. Magnes.



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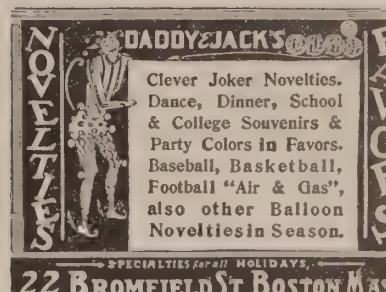
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Assistant Chairman

The Historic Aspect of New England Jewry

THE STRIKING CAREER OF JUDAH TOURO

(Continued from Page 155)

WE now turn to an examination of the career of Judah Touro, perhaps the greatest American Jewish figure in the first half of the nineteenth century and thus the outstanding personality in the earlier history of American Jewry. Born in the year 1775 he often considered it as a source of pride that his life began with the life of the Republic. His father was the distinguished Rabbi Isaac Touro, spiritual guide of the Newport Jewish Congregation, whose religious zeal caused the building of the first synagogue in 1763, a year after his arrival from Jamaica. Isaac Touro married in 1773 Reyna Hays, the sister of Moses Michael Hays, and they had three children, Abraham, Judah and Rebecca. Abraham Touro we have already mentioned in our study. Rebecca became the wife of Joshua Lopez and died in New York in 1833. When the Newport Jewish Community broke up during the Revolution, for the Newport Jews were mostly Whigs, Rabbi Touro took his family to Kingston, Jamaica. When he died there in 1783, Moses Michael Hays invited the widow, his sister, and

her children to return to the United States and become members of his household as we saw above. Mrs. Touro died in 1787.

The boys, Abraham and Judah, grew up in an excellent environment, sons of a rabbi known for his religious devotion and reared in their early manhood in the home of their uncle Hays, known for his integrity and sagacity. At the Hays home the Touro lads also met some very distinguished Gentiles of the time, such as Garrison Gray Otis, United State Senator and Mayor of Boston, son of the patriot James Otis; Thomas H. Perkins, celebrated philanthropist and projector of the first American railroad; Rev. Samuel J. May, the abolitionist spokesman we have already seen, regarded the Hays' household as a shrine and as a veritable home of his own. Kohler in a splendid essay on Judah Touro (Publications, vol. XIII., p. 95) suggests these early associations as decidedly influential on his life and as being responsible for his purchasing slaves in order to free them.

In 1798, when Judah was twenty-three years old, he was sent along as a supercargo by his uncle on a

ship that sailed for the Mediterranean. Despite a conflict with a French privateer, the mission was successful. He was shortly induced by his Boston associates to go as business representative to New Orleans where he arrived in 1802 when it was still under the French flag. It is significant that Judah Touro's many Yankee friends and associates had implicit faith in his business rectitude and shrewdness so that he soon established a prosperous business in New Orleans and really became one of the country's merchant princes.

In the War of 1812, he heroically served as a private soldier. He abandoned his business to serve his country. He acted in the capacity of shot and shell carrier for one of the American batteries during a heavy British bombardment at the battle of New Orleans. Suddenly he was struck by a twelve-pound shot on January 1, 1813, and was even regarded as dead, but was saved by an intimate friend, Rezin D. Shepherd, whose deed Judah Touro never forgot. The strong and intimate attachment between them that followed the preservation of his life "under Divine Providence," caused Touro to remember his friend in his will. Touro even appointed Shepherd his residuary legatee but the latter was a man of means and so he honorably treated the bequest as a trust for charity, thus increasing Touro's philanthropic donations.

In his biography of Judah Touro, Judge Alexander Walker presents summarily the meritorious achievement of this eminent merchant prince: "He began a brisk and profitable trade in soap, candles, codfish and other exports of New England, making prompt returns to his friends in Boston. His fidelity, integrity and good management soon secured him a large New England trade, every vessel from that section bringing him large consignments, and many ships being placed at his disposal, as agent, to obtain cargoes and collect freight. His business was prosperous, his funds accumulated. He invested his surplus judiciously in ships and in real estate, which rapidly advanced in value. His career as a merchant was one of honest, methodical labor and stern fidelity to the principles of legitimate trade, never embarking in any hazardous ventures or speculations, never turning aside from his line of business, and adhering rigidly to the cash system" (see Hunt's "Lives of American Merchants," Walker's biography of Touro, vol. II., and cited by Kohler, Publications, vol. XIII., pp. 97-98).

Judah Touro lived his life as methodically and regularly as a clock. In fact we are told that his neighbors would judge the time of the day by his activities. He attended personally to all his affairs. He opened his store at sunrise and closed it at sunset.

Morton's

Wearing Apparel for Women
and Misses

DRESSES
COATS

MILLINERY
HOSIERY

89 Causeway Street, Boston

BOSTON UNIVERSITY SCHOOL OF MEDICINE

My dear Mr. Brin:

My attention has been called to the excellent editorial published in The Jewish Advocate in connection with the use and abuse of clinics. It is refreshing to get from a lay source such a clear statement of actual conditions.

I would like to take this opportunity to speak of another feature of The Advocate which has appealed to me very much and that is the Health Column, conducted by Dr. Julius Gottlieb. Intelligent presentation of current matters in medicine should go a long way to offset fads and fancies proposed by the various cults. May I congratulate you upon this feature.

Very truly yours,

(Signed) A. S. BEGG,
Dean

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A shoe that will support and slenderize
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Stylish Stout Shoes have a light steel support concealed between the insole and outsole. This relieves arch strain in the heaviest woman.

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WRITE FOR CATALOGUE

Thousands of Families in Greater Boston are enjoying S. S. Pierce food—economically



S. S. Pierce Customers Are Enthusiastic About S. S. Pierce Foods

One Dorchester woman says: "My family enjoys lima bean soup very much. When I use S. S. Pierce's large California Lima Beans, the soup is doubly delicious."

+

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"My Friday baking of bread," says another woman, "comes out best when I use S. S. Pierce's Swansdown Flour. It makes wonderful bread, and it is an economical flour, too."

+

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+

"I have never tasted prunes that have the flavor of your large California prunes." This from an old Roxbury customer.

+

+

+

Swansdown Rice, pearly kernels of the finest white rice, is another favorite. S. S. Pierce's Columbia River steak salmon and imported sardines are the choicest.

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"Your canned tomatoes are just full of flavor. And your canned corn, peas and string beans are the very best. Each tin is packed so full with the vegetable that it goes much further than ordinary grades."

The greatness of his career rests not on his renown as a merchant but rather on his fame as a most devoted philanthropist and magnanimous humanitarian. He took a personal interest in all cases that required his charitable attention. Age, creed or race played no role. It was a question of the need of the case at hand. And it is to be noted that his charities were so intelligently and efficiently administered that the maximum of good was derived in every instance. In fact it was well known to his many friends and to myriads of his contemporaries that his life was consistently devoted to an intelligent dispensing of philanthropy, despite the fact that he was by nature modest and retiring.

A memorable gift by Judah Touro was his donation in 1840 of \$10,000 towards the erection of the Bunker Hill Monument. Touro's gift came as a sort of "deus ex machina" for though the cornerstone had been laid in 1826, half a century after the battle, the patriots of the day had almost despaired of the realization of their dream, until in 1839 Amos Lawrence made an offer of \$10,000 on condition the rest of the money be raised. The stirring eloquence of Edward Everett and Daniel Webster could not bring the venture to fruition. Finally, Judah Touro in 1840 also privately announced his \$10,000 which together with the gift of Amos Lawrence

gave the committee a handsome sum to work with. But when Touro's contribution was made public he became so indignant that he almost withdrew it.

In 1843 the monument was dedicated in the presence of the President of the United States, William H. Harrison, with Daniel Webster as orator. The famous meeting was held at Faneuil Hall. The presiding officer eulogized the two chief donors in the following lines:

"Amos and Judah — venerated names!
Patriarch and prophet press their equal claims,
Like generous courses, running neck and neck,
Each aids the work by giving it a check.
Christian and Jew, they carry out a plan—
For though of different faith, each is in heart a man."

(Quoted by Kohler, *ibid.*, p. 100.) The inscription on the tablet of the monument was prepared by a distinguished committee, consisting of the honored patriots, John Quincy Adams, Daniel Webster, Joseph Story and Edward Everett, who were to record the liberality of Touro and Lawrence.

It is significant to mention that a most interesting example of Touro's charity is his service in restoring a church to a hard-pressed Universalist Congregation of New Orleans. \$45,000 was necessary;

THE old maxim that no chain is stronger than its weakest link aptly applies to cookery. No matter how good the recipe or how skilled the cook, if the ingredients lack flavor, freshness and wholesomeness, the results will be disappointing.

The wise housewife will not permit ingredients of uncertain quality to endanger the success of the daily cookery or the delicacies which her family looks forward to so eagerly. She will procure the best. And she knows that at S. S. Pierce's she can obtain the best in groceries *at reasonable prices*.

Try S. S. Pierce's — compare the excellent quality, great variety, moderate prices and fine service. Then you will readily understand why so many families everywhere in Greater Boston order from S. S. Pierce's.

Auto deliveries are made in 50 towns in Greater Boston. Express, parcel post and freight service delivers orders to all points in New England and the United States.

Send for the S. S. Pierce price-list, "The Epicure."

S. S. PIERCE CO.

COPLEY SQUARE

TREMONT AND BEACON STS.

COOLIDGE CORNER

*New Store for Motorists: 133 BROOKLINE AVE., near Kenmore Station
You may phone your order to our telephone department, or we shall be glad
to phone you regularly.*

Telephones: Back Bay 7600 and Regent 1300

poses, two-thirds of which were non-Jewish. A statement by Clapp on this liberality of Touro is illuminating: "I have never heard of but one religionist in the United States who can be compared with Mr. Touro, as regards the liberality of his benefactions to his own church; and he bestowed nothing on other denominations. But Mr. Touro gave more to strangers than to his brethren. With a generous profusion, he scattered his favors broadcast over the wide field of humanity. He knew well that many of the recipients of his bounty hated the Hebrews, and would, if possible, sweep them into annihilation" (cited by Kohler, *Publications*, vol. XIII., p. 101).

Judah Touro's will is a classic example of generosity and shows a fine knowledge of needs. He knew all about the important American Jewish centers, their congregations, institutions, and general needs. All agree that his philanthropy made possible the support and very existence of many institutions. The will makes mention of more than sixty-five bequests. The funeral panegyric by Rabbi Isaac Leeser constitutes an excellent appreciation of the versatile philanthropy of the first great American Jewish philanthropist:

"He thought of the widow and orphan in his own city and where he had dwelt in his youth, and devoted a portion of his means to their relief; and those to whom he

had confided this trust are not of his own faith and kindred, and probably no Israelite will ever claim any benefit from the funds. He thought of the poor in his own city, and endowed a home of refuge to receive them in the day of their distress. He thought of those of his own persuasion who suffer from the heavy hand of disease, and supplied the means to afford them relief, in several cities. He thought of the new and weak congregations in various towns, and afforded them the means to carry on their holy mission in dispensing the blessings which our faith is so well calculated to bestow. He thought of the necessity of diffusing religious education to the children of Israel; and with wise discrimination selected those institutions best calculated to further this end, to make Jewish religion and Jewish literature accessible to the greatest number. He thought of those heavenly societies, whose mission it is to glide gently into the abodes of the poor, to leave the traces of benevolence to cheer spirits which, without this, would droop into despair and gloom. He thought of the afflicted in the land of Israel, to provide for them assistance in their distress, and protection against violence; he, the merchant in the far West, who had lived for years separated from his people, almost a solitary worshipper of one God, amidst those who acknowledged Him not

alone, forgot not those who still linger on the soil consecrated by so many wonderful events which marked our early history, to cheer them on in the deprivations to which they are subjected."

Kohler is right in speaking of the striking comparison that may be made between Judah Touro of America and Sir Moses Montefiore of England, famous centenarian philanthropist of British Jewry who was his contemporary. The two characters have many marks of similarity.

The funeral exercises at New Orleans were attended by thousands of Jews and Gentiles who mourned the loss of this sterling personality with equal grief. When the body was brought to Newport, delegations came from all over the land to share in the last honors done the eminent philanthropist. The municipality itself played the role of general host to all the mourners. Business came to a standstill and the bells of the various churches were tolled during the funeral procession. Streets in Newport and New Orleans were named in his memory. On the tombstone over his grave at the famous Newport Cemetery is hammered the following deserving epitaph:

"By righteousness and integrity he collected his wealth; In charity and for salvation he dispensed it,"

The last of his name, he inscribed it in the book of philanthropy
To be remembered forever."

(Kohler, Publications, vol. XIII., p. 103.)

Thus there passed away the last great New England scion of the old Spanish Jews who were among

the first of the white men to tread on American soil, and to help cultivate its ideals. Judah Touro was the sole and last survivor of his household and also one of the noblest of its sons. With him really closes an entire epoch in New England Jewry, that of the Spanish Jews.

(Continued on page 177)

163

EAGLE CLEANSERS and DYERS INC.



Accept Our Gratitude for Your
Splendid Co-operation

LADIES' MIZRACHI ASSOCIATION

Founded in 1917



My Sincerest Wishes on the Advocate's Jubilee

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Over 30 Years with the New York Life Insurance Co.

During My Long Career I Have Served Thousands of Clients and Have
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Known for Accurate and Faithful Service

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(See Also Page 6)



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The Historic Aspect of New England Jewry

THE ORIGIN OF OUR PRESENT BOSTON JEWISH COMMUNITY

(Continued from Page 161)

JUDAH TOURO died in 1854, and his famous gift for the Bunker Hill Monument had been made in 1840. It was about this period that our present Boston Jewish Community was beginning its existence. It was exactly in 1842 when the first German Jews settled in this city. The honor of being the first of the modern Jews to find a home here was claimed by two individuals, William Goldsmith and Jacob Norton. They arrived independently and did not know of each other immediately; hence the uncertainty as to both their claims, though it is an interesting fact that each allowed that the other arrived but a few days later, as we learn from Rabbi Solomon Schindler's interesting but gossipy little book, "Israelites in Boston, a Tale Describing the Development of Judaism in Boston," which deals with the period of 1840-1890.

Soon other Jews arrived and within a few months they could form a small congregation. The Rosh Hashonah services of the year 1842 were held at the home of Peter Spitz on Fort Hill, Rox-

bury. A scroll of the Penateuch, a "Sefer Torah," was donated by one of the members, another offered his services as reader, and as president of the new congregation called Congregation Ohabei Shalom was chosen William Goldsmith, though I find Lebowich states that Moses Ehrlich was elected as the first president. Other congregants were Moses Ehrlich, Hyman Spitz, Bernard Fox, Charles Hyneman, Isaac Wolf and Abraham F. Block, besides Peter Spitz, Jacob Norton and William Goldsmith already mentioned. Dr. Rosenstein of Worcester, Massachusetts, came to Boston to complete the necessary ten for a "minyan."

A document Mr. Goldsmith kept indicates that he engaged a minister to conduct the services at fifty dollars per year. A shofar then bought for ten dollars is still in the possession of Temple Adath Israel. Solomon Schindler in the chronicle I have mentioned urges the members of Temple Adath Israel not to part with this relic, "because it will become more valuable with every year, and may fetch in a hundred years from now a price of which we today can hardly form a conception." A

demonstration of a rabbinical business sense that might have been suppressed!

The first child born in the new community was a boy of Peter Spitz, May 24, 1843, when, to be exact, the congregation was actually formed. Mr. Salig, who came from Albany, was chosen to conduct divine services for the new congregation which were held in a room in the house of the new rabbi on Carver street. Soon the congregants moved to a house on Albany street, near Kneeland street. According to Schindler, it was in 1843, but according to Lebowich, it was July 25, 1844, when a cemetery was acquired by the congregation in East Boston, consisting of 10,000 sq. feet, purchased from the East Boston Land Company, at the price of \$200.00. This was the first burial ground in Boston, allowing for the burial-place mentioned about 1750 but which does not seem to have been used. In 1845 the congregation was granted a charter by the Massachusetts Legislature. In 1851 the congregation considered itself capable of erecting a synagogue and thus the first Jewish house of worship built here in Massachusetts was on Warren street referred to then as Warren street.

The community was more or less homogeneous for a time but when more immigrants came to Boston a division of opinions was inevitable and the unity of communal life

founded on questions of dogma and ceremony. The struggle was between the Polanders and the Germans. The champions of reform, they who wished for an alteration of the old Orthodox customs, finally seceded and formed themselves into the Congregation Adath Israel or Temple Israel as we know it today. A house on Pleasant street served as its synagogue and a burial ground they bought in Wakefield. Brothers had become so divided and estranged that they would not sleep in peace near each other even after death! This congregation selected Joseph Schoninger as its first rabbi; he served until 1874 when he resigned because of the pressure for Reform and he was succeeded by Solomon Schindler of Hoboken, New Jersey, who, as instructed, zealously carried on the spirit of Reform in Congregation Adath Israel.

In the meantime, the so-called parent congregation, Ohabei Shalom, grew in numbers, notwithstanding the loss in active members after the secession. They outgrew the synagogue on Warrenton street and in 1862 bought out the place of worship occupied by the Fifth Universalist Society, also on Warrenton street. And here too there grew a demand for reform and it became so persistent that Rabbi Vidaver, then the spiritual leader, an excellent speaker and good Hebrew scholar, was not

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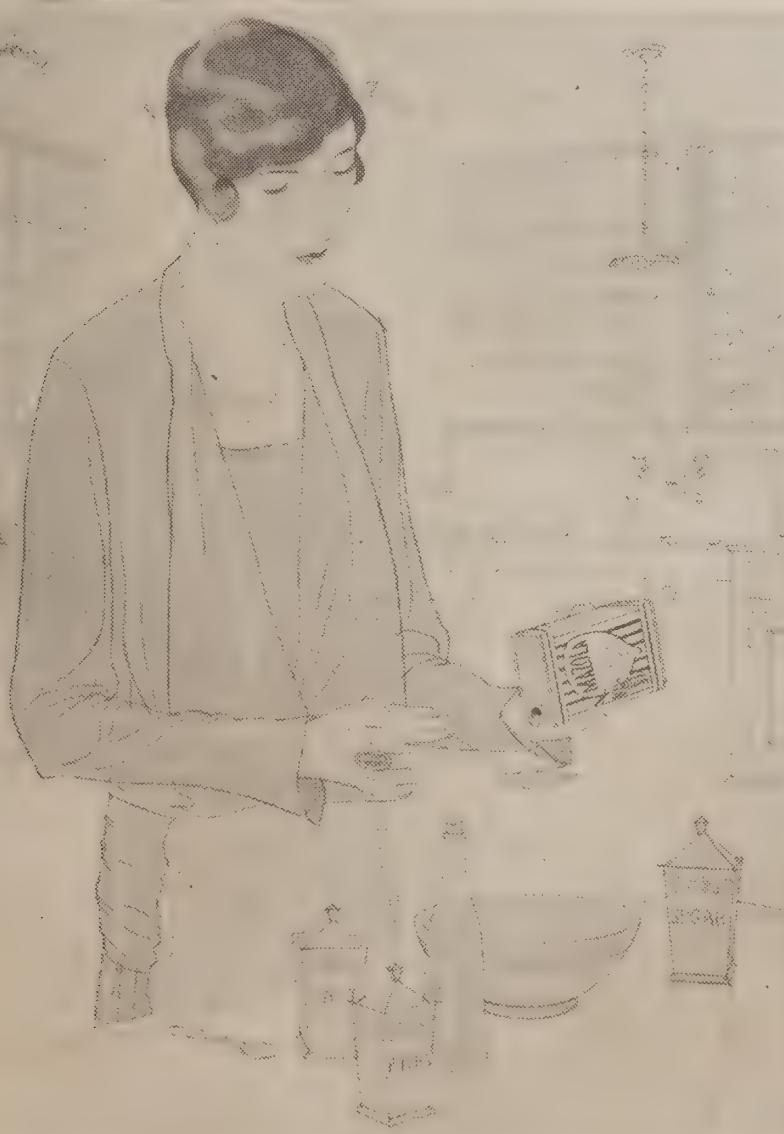
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re-elected and Rabbi Raphael Lasker, a Reform rabbi, was elected in 1876. It was only a matter of a short time when, under the leadership of Isaac Rosnosky, they moved into their present temple on Union Park street. The magnificent Temple Center on Beacon street, built a few years ago, is known to all interested in Jewish affairs in our city. It will now be only a few years when the temple proper and all its activities will be established near the Temple Center.

At this point it may be of interest to indicate the sorrow that overwhelmed Boston Jewry when President Lincoln was assassinated.

When the frightful crime took place against the Liberator-President of the United States Boston Jewry participated in the sorrow of the nation. And it is noteworthy that "In the Tribute of the Nations," containing 1,200 tributes from all the civilized world and published by the order of Congress in 1867, the resolutions of Temple Ohabei Shalom appear in full and this is the only American Jewish tribute contained in the memorable volume. The resolutions in regard to the assassination of the martyr President follow:

"Boston, April 16, 1865
"At a vestry meeting held this day by the Hebrew Congregation Ohabei Shalom, worshipping in Warren Street Synagogue, a committee was appointed to draw up resolutions in regard to the late lamentable national calamity, and the following preamble and resolutions were drawn up and passed unanimously:

"Whereas it has pleased our all-merciful Father to remove from our midst His Excellency Abraham Lincoln, President of these United States of America, by death, at a moment when the whole nation rejoiced in the promised peace of our distracted country; and

"Whereas, this death has been caused by the foul hand of an assassin, who came unawares upon his illustrious victim while enjoying relaxation from his arduous duties, in the company of the partner of his bosom; and

"Whereas feeling that this calamity concerns every individual, not alone in this country, but throughout the civilized world, affecting as it does the capability of mankind to govern

themselves, and dealing a fearful blow against republican institutions,

"Therefore,

"Resolved, That we, the Congregation 'Ohabei Shalom,' of the City of Boston, deeply deplore this sad event, and we humbly bow to our Heavenly Father, praying this last, his 'greatest sacrifice' of all, will suffice 'the monster moloch,' and that the Lord our God will be pleased to sanctify the death of our Chief Magistrate to the end that no more victims shall be required to end this unholy war.

"Resolved, That with grief and horror we noticed the attempted double assassination of the Secretary of State of the United States, Mr. Seward, and his family, one ripe in years, wisdom and honor; that this attempted assassination is scarcely less to be deplored than that of the Chief Magistrate, whose death the nation now mourns, and that no words can convey the deep sorrow which we feel within us that the first officer of the country should thus be cut off from among us at the moment when his wisdom and prudence were about to lead us out of the chaos of war to the paradise of peace.

"Resolved, That we deeply sympathize with the bereaved family of the late most worthy Chief Magistrate, and that no words of ours can convey the deep shock, the thrill of horror, the unspeakable agony with which the sad tidings were received by our community. But we hope that He who tempers the wind to the shorn lamb—He who was from the 'beginning,' 'the Protector' of the 'widow and orphan,' will also vouchsafe to be the protector of the family of the lamented dead (dead in the flesh, but living in the hearts of his countrymen). May He temper their grief, and let them remember, and let us hope, that the good deeds done by him whilst on earth will intercede for him before the throne of Almighty God, and that the throne of martyrdom be sanctified unto him.

"Resolved, That the Synagogue shall be draped in mourning for thirty days and that a prayer for the dead shall be chanted every Sabbath day and Mondays and Thursdays during that time.

"Resolved, That on the day of the funeral of the lamented dead, a funeral sermon shall be preached in the Synagogue, and that we, the members of this Congregation, unanimously resolve to close our places of busi-

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for the Continued Success of
THE ADVOCATE

Best Wishes from
the Boston Chapter
of Hadassah

ness on that day for the purpose of keeping it as a day of mourning.

"Resolved, That a copy of the above resolutions be forwarded to the widow of the lamented President, as also to the family of the Secretary of State; that they be sealed with the seal of the Congregation and signed by the President and Vice-President and Secretary.

"Resolved, That the above resolutions be entered on the minutes of the Congregation and published in the Post, Journal and Herald, newspapers of this city.

"Done the 19th day of Nisan, of the year of the Creation 5625—April 16, 1865.

"S. MYERS,
"President.

"S. STEINBURG,
"Vice-President.

(Seal) "N. EHRLICH,
"Secretary."

(Cited by Markens, Lincoln and the Jews, Publications, Vol. XVII., pp. 144-145.)

It was as far back as 1856 when the immigration of more Jews from Europe, New York and other cities resulted in the establishment of a third synagogue called "Congregation Mishkan Israel," which apparently led a precarious existence until in 1870 it managed to purchase a place of worship on Ash street with Hirsh Cohen as their first president. Other important members were William Cobe, H. Greenberg and Charles Kallman. It later moved into the quarters of what was known as the Moreland

Street Temple and today occupies the magnificent structure on Seaver street facing Franklin Park. It was as early as 1875 when several smaller groups of worshippers were formed, containing the more strictly Orthodox elements of the community. The most important of these later congregations is Adath Jeshurun, situated on Blue Hill avenue, which under the leadership of Nathan Pinanski has become one of the most important synagogues in New England, and is looked upon as the parent Orthodox house of worship. The congregations Beth Hamidrash Hagadol on Crawford street, Roxbury, Beth El on Fowler street, Dorchester, and Shaarei Tefila on Otisfield street, Roxbury, as well as the earlier Baldwin Place Synagogue have been the important strongholds of Orthodoxy in our time.

Temple Adath Israel was attracting the more prosperous elements of the community and under the leadership of Edward S. Goulston, who succeeded Charles Morse as president, a new temple was opened on the corner of Columbus avenue and Northampton street on February 3, 1885. It is today occupied by Negro Christians and called the Church of Zion, while Temple Israel today occupies the landmark on Commonwealth avenue and is girding its loins for its palatial quarters that it is planning in the Fenway.

The years 1842 to about 1885 were the real pioneer years in Boston and most of the pioneering was done by the German Jews though an intersprinkling of Poles was present. Gradually the Jews were becoming rooted in their new environment and were soon to become an integral part of the commercial, professional and even political life of the city. In fact it was as early as 1872 when Leopold Morse, without the customary political experience, was nominated for Congress by the Democrats in a district which was Republican. He then suffered defeat, and after another defeat in 1874, he was elected. Other defeat in 1874, he was elected in 1876 by a 1,200 majority. From that time on when the Jews of Boston numbered only a few thousand, our people has grown in numbers, prosperity, accomplishments, significance and respect, so that Greater Boston with its 110,000 Jews constitutes one of the most pivotal Jewish communities in America.

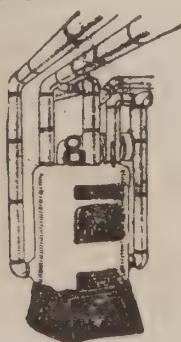
(Continued on Page 168)

That which beautifies life and gives it vigor and strength, just as riches and honor, is suitable to the pious, and agreeable to the world at large.—The Talmud.

The literature of ancient Israel has preserved and transmitted to the modern world the rich deposit of whole millenniums of cultural development.—Henry Thatcher Fowler.

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We take pleasure in extending to The Advocate our cordial congratulations on the occasion of their Silver Jubilee. A quarter century of untiring service to its subscribers is a praiseworthy achievement—The Advocate has done more than its share in the upbuilding of New England.

The GEORGIAN
INCORPORATED
RESTAURANTS - CAFETERIAS

10 Establishments in New England—More to Follow

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Jacob Cohen	A. S. Kubitsky	Coleman Silbert	

Extend Felicitations to Mr. Alexander Brin,
Editor and Publisher, and to Joseph G. Brin,
Managing Editor of The Jewish Advocate

The Advocate has been foremost in its fearless and courageous attitude in working for the realization of the Jewish National Homeland. Its editorial policy and news columns have contributed much towards the consummation of our Jewish national aspirations. The Advocate is an organ that has merited the support of all Jews. As champions of our race, as the cultural bearers of our people and as true servants of all that is worthy, the Advocate has won a place amongst the outstanding journals. A true "advocate" and servant of the people, the progress of this community is largely due to its influence.

The publishers have recognized the fundamental position of the Zionist Organization and the strength of the Zionist movement in New England is due to their support. May The Advocate continue its fine record of leadership. To strengthen your hands is to fortify the position of our people. We need your fine idealism, your spirit of harmonizing Jewish interests and your readiness to urge an assertive Jewish consciousness. These past twenty-five years have been trying ones but by hard work you have made The Advocate the organ of our New England Jewish communal life.

The Advocate is the index and the cross-section of our Jewish life. May you continue to record progress and bring light to a people that so much needs a truer and better understanding amongst itself and its neighbors. As fellow Zionists and devotees to our cause, we greet you in the name of all New England Zionists. May you continue to wield influence and may your pen be always mightier than the sword.

MENDEL N. FISHER,
*Executive Secretary,
New England Zionist Region.*



The celebrated Newport Synagogue, dedicated 1763, which figures prominently in the history of the Newport Community and which Emma Lazarus has immortalized in verse.

In the Jewish Synagogue at Newport

BY EMMA LAZARUS

Here where the noises of the busy town,
The ocean's plunge and roar can enter not,
We stand and gaze around with tearful awe,
And muse upon the consecrated spot.

No signs of life are here: the very prayers.
Inscribed around are in a language dead;
The light of the "perpetual lamp" is spent
That an undying radiance was to shed.

What prayers were in this temple offered up,
Wrung from sad hearts that knew no joy on earth,
By these lone exiles of a 1,000 years,
From the fair sunrise land that gave them birth!

Now as we gaze, in this new world of light,
Upon this relic of the days of old,
The present vanishes, and tropic bloom
And Eastern towns and temples we behold.

Again we see the patriarch with his flocks,
The purple seas, the hot blue sky o'erhead,
The slaves of Egypt, omens, mysteries,—
Dark fleeing hosts by flaming angels led.

A wondrous light upon a sky kissed mount,
A man who reads Jehovah's Law,
'Midst blinding glory and effulgence care
Unto a people prone with reverent awe.

The pride of luxury's barbaric pomp,
In the rich court of royal Solomon,
Alas! we awake; one scene alone remains,
The exiles by the streams of Babylon.

Our softened voices send us back again
But mournful echoes through the empty hall;
Our footsteps have a strange unnatural sound,
And with unwonted gentleness they fall.

The weary ones, the sad, the suffering,
All found their comfort in the holy place,
And children's gladness and men's gratitude
Took voice and mingled in the chant of praise.

The funeral and the marriage, now, alas!
We know not which is sadder to recall:
For youth and happiness have followed age,
And green grass lieth gently over all.

Nevertheless the sacred shrine is holy yet,
With its lone floors where reverent feet once trod;
Take off your shoes as by the burning bush,
Before the mystery of death and God!

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In announcing the opening of our new shop on May 1st at the new Fabian Building at 26 West Street, we take the opportunity to express our gratitude to the many customers who made this move possible. Our new and spacious quarters will enable us more than ever to meet the demand of the most fastidious and also with the more popular demand for the less expensive hats.

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Congratulations:

The passing of the twenty-fifth milestone in the march of business progress of a firm is an event meriting the well wishes of the community.

We are happy to offer our sincere congratulations to The Jewish Advocate on the occasion of their Silver Jubilee, and extend our well wishes for a still further prosperous future.

The United States Trust Co.

40 Court Street

Boston

The Historic Aspect of New England Jewry

A GALLERY OF EARLY BOSTONIANS

(Continued from Page 165)

IT is advisable, at this juncture, to pass in review some of the pioneers of the Jewish community of Boston and make reference to the calibre of their service. The man that first deserves this honor is William Goldsmith, a Bavarian Jew, who was thirty years old when he came to America in 1842. He was the first Jew in Boston and served as the first president of the first congregation formed in this city. He died at the age of seventy-eight, in the year 1888, having amassed wealth as a real estate operator. Jacob Norton, who also claimed to be the first Jew in Boston, arrived within a few days of Goldsmith. He was a native of Poland who had early emigrated to England, then to New York and finally settled in Boston in 1842. He was a furrier by trade and had keen theological interests and though not of the level of knowledge attributed to Goldsmith by Rabbi Schindler, was a keen controversialist.

Another interesting early character in the nascent Boston Jewish community was Julius Spitz who settled here in 1844. A native of

Prussia he had studied medicine in Gnesen but he was attracted by the offers of America and he came to Boston where he was joined by Peter Spitz, and the Spitzes soon acquired a reputation for charitable work. John Bendix was an early settler that came to Boston from Mecklenburg; he served as president of Temple Adath Israel but soon withdrew from official communal life because of a lack of appreciation, we are told by Rabbi Schindler.

One of the most influential leaders of the community was Charles Morse who arrived in Boston in 1852. Having attained success in his business he threw himself heart and soul into communal work and he was a recognized leader in all activities.

Israel Cohen entered the work of the community when he was but a young man and soon became prominent in the Temple, lodge, the Young Men's Hebrew Association, the Benevolent Association and Home Association. He gained an enviable reputation for leadership, particularly as president of Temple Ohabei Shalom; during his term of office Rabbi Raphael Lasker was summoned to occupy

the pulpit formerly occupied by Rabbi Vidaver. Isaac Rosnosky followed him in this capacity. Even when he resigned his position as president and withdrew into private life, Israel Cohen continued to maintain a keen interest in the welfare of his community. It was at this time that the Young Men's Hebrew Association was struggling bitterly for a mere existence; the leaders of the "Y" elected him president and the association was given a new lease of life because of his energy and devotion. He later also gave himself gladly to the improvement of the Home for the Aged, thus rounding out a useful life.

Edward S. Goulston, well known for his eloquence, who succeeded Charles Morse as president of Temple Adath Israel, was instrumental in erecting a new house of worship on the corner of Columbus avenue and Northampton street and during his administration the congregation began to become reconciled to services on Sundays. Goulston was then followed in office by Lewis Hecht, Sr.

It was at this period when the members of Ohabei Shalom became dissatisfied with its quarters on Warrenton street and began to look about for a new house of worship. The leadership of Isaac Rosnosky attracted many new members to this congregation. Soon a Unitarian Church on Union Park street was discovered to be for

sale. In a short time this Christian house of worship was consecrated as a Jewish temple of prayer. In Rabbi Schindler's time Isaac Rosnosky was still president and a brief review of his career is interesting for a study of that struggling and groping period of the Boston Jewish community.

Isaac Rosnosky came to Boston while he was still a child but he soon had to go to work and so he gained his knowledge through self-tuition. In the lodge of the B'nai B'rith he had an opportunity of giving expression to his ability and like Leopold and Godfrey Morse showed himself ready to serve the government, so that he later became a member of the Common Council of Boston. He was also a member of the United Hebrew Benevolent Association and was ever connected with charitable causes.

Louis Hecht, Sr., then president of Temple Adath Israel, was born in Baden, in 1826. He came to New York in 1849, removed to Baltimore and after a successful business career, he settled in Boston in 1861. He was particularly well known for his generosity, liberality and integrity, always doing important charitable work in a charitable way.

Another one of the early Boston Jewish settlers was Philip Strauss who was born in Germany in 1833 and came to America in 1853, and

(Continued on Page 170)

*We wish The Jewish Advocate
Continued Success*

Mr. and Mrs. Alex. W. Burmon

THE JEWISH NATIONAL FUND

(Keren Kayemeth Le Israel)

CELEBRATES SILVER JUBILEE

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The fundamental principle of the Zionist land policy is that the land on which Jewish colonization takes place must be the property of the Jewish people.

OBJECTS OF THE FUND

1. To use the contributions of the Jewish people toward making Palestine the national property of the Jewish people.
2. To lease the land exclusively on hereditary leasehold and on hereditary building right.
3. To facilitate the settlement of Jewish workers without sufficient means.
4. To safeguard Jewish labor.
5. To supervise the cultivation of the land.
6. To combat land speculation.

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Proceeds Jewish National Fund Jubilee Fund

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"The nickels and dimes of our masses will no longer suffice for the ever-growing task of the National Fund. Bigger gifts must come in large numbers. Every city should make it a point of honor to raise the Land Donation quota."

Says M. Ussisckin:

"The redemption of the land and its preparation for colonization is the basis without which we cannot progress. Today it is possible to acquire territory; but who knows what the years will bring? We sin against posterity if we do not make use of the appropriate moment for redeeming the land."

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Don't forget the Golden Book is the roll of honor of the Jewish people—Inscribe your name in this book for \$100.00.

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ZIONIST NITE AT THE POPS—MAY 19

The Historic Aspect of New England Jewry

(Continued from Page 168) succeeded in truly making sisters settled in Boston in 1860. He at of their members.

once became identified with the leading Boston social and charitable groups. He long served as the treasurer of Temple Adath Israel and of the Elysium Club. Joseph Mode, born in Germany in 1846, came to Boston in 1852 when he was but a child of six. He became prominent in lodge work and was active as a director of Temple Ohabei Shalom and of the Young Men's Hebrew Association.

Even in those pre-suffrage days, the Jewish women of Boston demonstrated a zeal and intelligence for organization. Notable among the women workers was Mrs. Caroline Stern, the wife of Louis Stern. She was responsible for the establishment of Naomi Lodge of the "Treue Schwestern" which has carried on a splendid tradition of service down to our own time. The women were greatly aided by Joseph Schoninger and Adolph Davidson in their organization work and soon the women's group demonstrated a firmer grasp of affairs and needs than some of the men's organizations. Mrs. Jacob Heilbron succeeded Mrs. Stern as president and the Naomi Lodge, we are told in the booklet of Rabbi Schindler,

Other representative pioneers of the emerging Jewish community were Abraham Einstein, Jacob H. Hecht, Charles Green, Isaac Engel, Abraham Shuman, Charles Weil, Solomon Friedman, Louis Hecht, Max Fishacher, L. B. Schwabe, Robert Wiener, Abraham Fishel, who all deserve mention in a study of Boston Jewry. Perhaps the most outstanding character of that early community was the Hon. Leopold Morse. A native of Bavaria, he participated in the movement of Young Germany for liberty which convulsed all Germany in 1848 and which brought many of the finest characters to American soil. In 1849 Leopold Morse arrived in Boston where his brother resided. He rapidly rose to renown in the business world and soon indicated his readiness and zeal to serve the people, so that also the Gentiles looked to him as a political leader. Because of his intelligence and unimpeachable character he was several times elected as Congressman by his constituency, so that he was the first Jew of the Commonwealth of Massachusetts to serve in the Congress of the United States and this service has not yet been equalled by any

Massachusetts Jew down to our own day when our community has grown to important dimensions.

In regard to the career of Leopold Morse, Rabbi Schindler draws a peculiar deduction and presents alternatives where there really should not be any. Rabbi Schindler writes of Morse: "His good, sound common sense has taught him the great lesson that in this our glorious country a man must be a good citizen, a good American first; then may follow his appreciation of the land in which he first saw the light of the world; and then and only then, his predilection for one or another religious sect." This generalization is perhaps typical of a misunderstood conception of the essence of Americanism. The false issue raised by the departed Schindler is about as baseless and futile as is the silly question often put to little children as to whom they loved more,

their father or their mother. It is impossible in such matters to establish a gradation of attachment. Love of country and one's people and faith, these important *motifs* in our lives cannot be cruelly divorced and separated for the mere purpose of experimental analysis as does the chemist when he dissolves his compound into its constituent elements. Scientifically the basic elements are all-important but practically the compounds are indispensable. Hence we should have preferred to speak of a leader of American Jewry as a man who harmoniously blended the constituent elements and not one who classified them in accordance with a baseless doctrine of priority.

The above is a brief sketch of the pioneering spirits who laid the foundation of the present dignified, prosperous and cultural Boston Jewish community.

(Continued on Page 172)

No man is a good Jew, that is to say, completely Jewish, the vision of whose soul is not lifted Godward, whose life is not touched by a gleam of holiness, whose heart is not turned in loving service to all men and to his own brother-Jews in the hope of an undimmed future for them and himself together.—STEPHEN S. WISE.

Behind the old Mosaic laws lies the principle which should be embodied in whatever new legislation is introduced. Modify it to suit modern conditions, intensive cultivation, fixity of tenure or what not; but retain, by sound principles of taxation, the fundamental right of all men to share in that value which is the right of all and the monopoly of none.—JOSIAH C. WEDGWOOD.

Greetings on your Twenty-fifth
Anniversary

Mr. and Mrs. Nathan H. Gordon

The Jewish Advocate

reaches every nook and corner of New England—in many instances far beyond the limits of that territory.

Everywhere it is received as the Ambassador of the Jewish people; as an interpreter of their hopes and inspirations; as a defender of their rights; as a fair exponent of American-Jewish life.

True to its mission, The Advocate has been prospering, for it truly has deserved to prosper morally and in a material way.

Our wish on The Advocate's Jubilee is that it continue to serve unabatedly and even with increasing vigor the cause of Israel everywhere.

MR. and MRS. BERNARD GOLDFINE

The Historic Aspect of New England Jewry

THE BEGINNINGS OF THE BOSTON JEWISH PULPIT

(Continued from Page 170)

WE gather from Schindler's contemporary document that in 1890 there were eight to ten thousand Jews in Boston divided into seven or eight congregations, of which the leading four were Ohabei Shalom, Adath Israel, Mishkan Israel and the Gates of Prayer (Shaarei Tefila), guided by Rabbi M. Klatschken. The leadership in progress Schindler claims for his own congregation, Adath Israel. Though the Boston Jews of that day did not possess the wealth, attractive temples and charitable institutions, comparable to those of other contemporary Jewish communities, apparently the community was pleased with its spiritual leaders.

Among the early occupants of the pulpit of Ohabei Shalom were Dr. Nathan, Dr. Guinsburg and Dr. Vidaver, "who have filled it with more or less success" (Schindler). Adath Israel was frequently addressed by Mr. Shonninger, who was not considered a preacher by himself nor by the congregation. When Adath Israel determined to introduce reform, Rabbi Solomon Schindler was summoned to fill the

pulpit and his lectures and sermons he states had "a marked effect upon the attendance." Himself he best describes as being one who always believed in progress. Schindler has an interest thought on what a Jewish rabbi ought and ought not to be: "A Jewish rabbi ought not to be a priest, but principally a leader in thought, the representative of the religious platform upon which his congregation stands. He ought never to attempt to merely amuse his hearers, nor ought he to be considered a man hired to while away the otherwise tedious hours which members of a congregation, for the sake of convenience, feel obliged to spend in the synagogue. He ought not to be considered the 'live-stock' in the religious farm." This creed is certainly tautological to anyone at all acquainted with the venerable scholarly typical Jewish rabbi. There was as much chance for him to become an entertainer and amusement provider as there was for his baptism. He took his rabbinical post as a sacred trust and his flock seldom, if ever, degenerated to the state of hunger for the theatrical. But America was now to pass through a period of

transition which is hardly passed even in our own time, though there certainly are everywhere signs of a return to more stringent standards and sounder values.

An interesting rabbinical colleague and contemporary of Schindler was Rabbi Raphael Lasker, who was summoned to Ohabei Shalom in 1876 to fill the vacancy of Rabbi Vidaver, a scholarly spiritual leader who began to be regarded as too old-fashioned by his "parishioners." Trained in Europe Rabbi Lasker came to America at an early age and occupied several important pulpits in America. The seal of his personality was stamped on his congregation and all its activities. He was also recognized by the citizenry of Boston so that he served twice as a member of the Boston School Board for a period of six years. A believer in conservatism, Rabbi Lasker also had an eye for progress, Schindler states.

Besides those mentioned there certainly must have been several humble scholars and rabbis among the orthodox who led a saintly and inspiring life, a fact which was often ignored or forgotten by the more Americanized elements of Rabbi Schindler's time. That was a period when the community, whatever there was of it, was sharply divided into Germans, Poles, Russians, Dutch and then there were sub-divisions, depending on various "Landsman-

schaften" or places of origin. This division and multiplicity grew and continues down to our own time, when there are definite signs of the beginnings of a united Jewish community. In this unification our present rabbis played no small part, though it must also be admitted that several leading laymen have done excellent and exemplary service in this regard.

It is further to be stressed that the omnipresence of Jewish sorrows as well as our common Jewish institutions, and above all our great national revival in Palestine and in the Diaspora, these factors have been decidedly instrumental in welding together the diverse elements of our great community.

Anniversaries come, anniversaries go,
But there always remain the good
friends who show
By their spirit and wishes they
appreciate
The service of those who co-
operate.

'Tis Junior Hadassah that's had
the pleasure
Of reaping such service with end-
less measure;
And therefore we wish there may
predominate
The Spirit of Progress of the
Advocate.
With Hadassah greetings,
FRANCES DAY LESSER,
Pres., Boston Junior Hadassah.

"Then — Now — Always"

New England's Quality Cigar:

J. A.

The same principles and high ideals that have made for progress in our organization since 1863 have been equally manifest in the career of The Jewish Advocate during the past twenty-five years. We take pleasure in offering the Advocate our congratulations on this Silver Jubilee occasion.

ALLES & FISHER, Inc.

MAURICE HANAUER
MORTIMER GRYZMISH
RUEBEN GRYZMISH

Some of the Leaders of the NEW CENTURY CLUB



Standing (left to right)—Dr. Albert C. Holzman, Harry L. Michaels, Esq., Maurice Caro, Esq., Simon Cohen, Esq., Lewis Goldberg, Esq., Phillip Pinkney, Esq., Dr. Charles Askowith, Dr. Samuel Berry.

Sitting—Robert S. Hartstone, Recording Secretary; Edward J. Bromberg, Treasurer; Joseph Michelman, President; Mark M. Horblit, Ex-President; James D. Glunts, First Vice-President; Hon. David A. Lourie and Casper Cohen.

JEWISH HUMOR

How the Irishman Taught the Jew to Observe Sabbath

How an Irishman taught a non-Sabbath observing Jew a lesson was told recently by Magistrate Cairns of London. Here is the story as told by the English judge:

"An Irishman was charged with stealing a pound note from a Jew. The Irishman pleaded guilty, and said that he took the money to punish the Jew for his sin, explaining that the latter asked him to get the note changed on a Saturday, and as Saturday was the Jewish Sunday he had walked off with the note to punish the Jew. I told the Irishman," added Mr. Cairns, "that he had no right to judge and punish the Jew in that way, and the Irishman replied:

"I realize that now, and if you can persuade yourself to overlook it, I will promise never to compete with the Almighty again."

I Am a Jew Too

A story which illustrates the peculiar psychological reaction of some Jews on the subject of their racial identity is related by "Das Juedische Echo."

A group of passengers in a German train were discussing a question of social justice. Among the passengers was a woman who defended her point very cleverly and stated that her point of view was based primarily on the fact that she was Jewish. Her fellow-pas-

sengers who were Christians listened to her discourse and after some time one of them said to her:

"I did not know that Jews hold such views, but after listening to what you have said I want to express my admiration for your opinions."

Whereupon a passenger who had been listening silently to the conversation exclaimed: "I am a Jew, too."

Now He Believes That the Earth Revolves

Mottele, the town character of Moyatchka, Ukraine, had been told that the earth revolves, but he refused to believe this, viewing it as a preposterous idea. One day, however, he was convinced that this was so. It happened this way:

On a hot summer day Mottele decided to take a walk to a neighboring village some miles distant. As he was making his way along the road of the Ukrainian steppe, he became fatigued from the heat of the sun which was blazing down upon him, and he decided to lie down near a road for a rest. But how was he to know in which direction to proceed on arising from his nap? In order to make sure that he would not walk back to Moyatchka, he took his shoes off as he was standing with his face toward the town he was bound for and leaving the shoes in that position, he lay down on the ground and was soon fast asleep. A resi-

dent of Moyatchka who happened along the road recognized Mottele and observing the curious position of the shoes he understood the significance of the situation and decided to play a ruse on the town character. He turned the shoes about with the toes toward Moyatchka and went away.

When Mottele arose he followed his plan, stepped into his shoes and proceeded on his way. Soon he came back to Moyatchka and on recognizing the place he was greatly astonished. He was so perplexed that he stopped a man whom he knew and inquired for the name of the place. On being told that he was really in Moyatchka

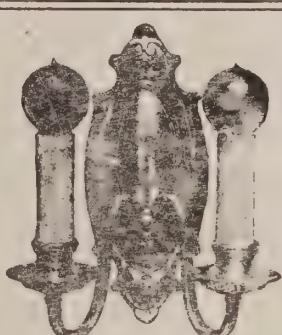
and not in the town toward which he had started out, he pondered the matter deeply and finally declared: "Well, if that is the case, then the earth does revolve."

"Minion" or "Minchen"?

The following amusing story of a misunderstanding arising from a mistake made in a telegram by a Christian operator who was puzzled by a Hebrew word was told in Berlin recently in a lecture by Sammy Gronemann.

A small Jewish community in a German town was unable to perform its religious prayers because

(Continued on Page 174)



**Now Is the Time
to Change Your Old
Electric Fixtures to
New Up-to-Date
Equipments**

**High Quality
Low Prices**

LARVEDON
26 Years' Experience
AT YOUR SERVICE

71-73 Portland St.

Boston

Tel. Hay. 3179

Jewish Humor

(Continued from Page 173) they were short of one more member to make up the necessary "minion." A telegram was therefore dispatched to a neighboring Jewish community may be imagined when they received the telegram which read as follows: "Sendet einen Mann, sind in grosser Besorgnis wegen Minchen" (Send a man, we are in great anxiety about Minchen).

The curious misunderstanding was later cleared up when it was explained that the anxiety of the Jewish community was not about "Fraulein Minchen" but about a "minion."

The Jew Was Right

Alexander I., Czar of Russia, was out walking near the palace one day when he came upon an old Jew who seemed to be in a desperate hurry.

"Here," said the Czar, addressing the Jew. "Why are you in such a hurry? Where are you going?"

"I don't know," answered the Jew.

"But that is absurd, my man," said the Czar. "You must know where you are going, and as I am the Czar, you must tell me."

The Jew again assured him that he did not know where he was going.

"Then you must be hiding something from me," and the Czar called one of his officers and told him to put the Jew in prison.

Toward evening when Alexander I. recalled the incident he commanded that the Jew be brought before him.

"Now, tell me," said the Czar, "what you meant when you refused to answer me this morning."

"I didn't refuse to answer you. I merely said that I had no idea where I was going."

"What do you mean by that?"

"I had intended before I met you to go open my shop for the day, but as soon as you appeared, I was at your orders. Therefore I said I didn't know where I would go. And as your Highness now sees, I was right."

(Copyright Jewish Telegraphic Agency, Inc., 1927)



MAURICE TOBEY, ESQ.

One of Boston's legal luminaries, Mr. Tobey is a resident of Chelsea and was formerly associated with Judge David A. Lourie. Mr. Tobey is noted for his institutional and philanthropic work. He is one of Boston's leading attorneys.

Appreciative Correspondence

Dear Mr. Brin:

May I offer sincere congratulations on the Silver Jubilee of your progressive paper?

Its record of achievement is one to be proud of and I am very glad to be included amongst the hosts of your well wishers.

Trusting that the success of your paper and the policy of goodwill and better understanding which it advocates will continue unabated,

FRANK SAWYER,
Pres., Checker Taxi Company.

My dear Mr. Brin:

The Jewish Anti-Tuberculosis Association offers its congratulations and good wishes on the occasion of the Silver Jubilee of The Jewish Advocate, and hopes that you and the Advocate may long continue to render to the community the splendid service for which you have established so well merited a reputation.

(Mrs. D. M.) ESTHER Z. SMALL,
President.

- - a tender subject - -

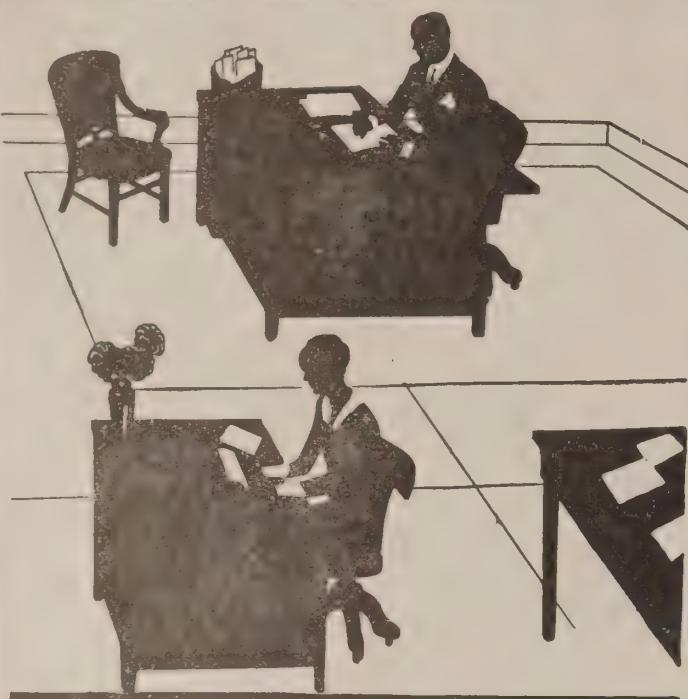
FEET!

But—what a restful feeling of ease and comfort comes with the first wearing of your **Grover Shoes**—an entirely new realization of what foot comfort really can be!

MERRILL'S

Grover Shoe Shop, Inc.
168 Tremont Street, Boston

Entire Second Floor
Elevator Service



In your home— why not in your office?

THE selection of furniture for your home is made with an eye to harmony and good taste. Isn't it equally desirable to use the same care in choosing office furniture?

You can have beautifully matched business suites, molded in perfect taste, with those little touches of refinement that give your office an atmosphere of distinction. And furniture of Doten-Dunton quality, made by New England master craftsmen, costs no more than many pay for commonplace equipment.

A few of our distinctive period designs

CHIPPENDALE ~ ADAM ~ ITALIAN
COLONIAL ~ LOUIS XIV

Literature upon request

DESK HEADQUARTERS



Doten-Dunton Desk Co.
32 Franklin St., Boston

Uptown showroom, Statler Building, street entrance

Found Advocate Excellent Medium

My dear Mr. Brin:

It is a great pleasure to me to extend my heartiest congratulations to you and to The Jewish Advocate on the occasion of its Silver Jubilee.

I can readily appreciate your feeling of satisfaction on this event. As a merchant I have on many occasions used your advertising columns and the results have been far beyond my expectations. This proves the influence your paper exercises over its readers is not only editorial but in an advertising way.

Please accept my heartiest and best wishes for your continued success in the future both as an editor and as a leader of Boston and New England Jewry.

Cordially yours,
AL ABRAMS.



The Houghton Idea—The Department Store



S. S. Houghton, who
opened his first
store in 1843

In a small country store, typical of New England rural districts, where a customer would occasionally stroll in for a jug of molasses and a few yards of calico and spend the rest of the day sitting around swapping stories with other customers, there was employed an energetic young man whose name was later to be a household word throughout New England.

As he worked—early and late—he dreamed of becoming a great merchant, of going to a large city, of founding a country store on a large scale, a store which would carry many different kinds of merchandise under one roof—a department store.

At length, with the characteristic determination of a New England Yankee, Samuel S. Houghton left the little store in Lebanon, New Hampshire, without money, but with an idea, and started for New Bedford, Massachusetts, the home of his sister who was the wife of Roland H. Macy, a sea captain with a considerable fortune. Mr. Houghton convinced his brother-in-law of the soundness of his idea and the two men went to New York and founded the R. H. Macy department store—the first of its kind in the country and now one of the largest. Mr. Houghton in telling associates of later years said, "The Macy business at that time was not big enough for two of us so I decided to return to Boston, firm in my conviction that the same kind of a store would be equally successful here."

* * * * *

It is a crisp November day in 1872. We have come down town to see the ruins of the great Boston fire. As we turn from School street into Tremont, we see a string of cooking utensils dangling from the roof of the old Pavilion Hotel and clanking in the breeze to attract the passers by. Cloaks and shoes are hanging in the doorway—and everything from shawls to notions and flowers fill the windows.

What! The Pavilion Hotel turned into a store? Certainly! This is Houghton & Dutton—the new kind of store that everyone is talking about. They call it a department store because it carries most every kind of home furnishings in addition to dry goods.

Is it the same S. S. Houghton who has been in business on Hanover street since 1843 and who had several other stores in Boston? Yes, and he has entered into partnership with Benjamin F. Dutton, who has conducted a wholesale establishment on Summer street for some years.

* * * * *

Today Houghton & Dutton Company, still owned and managed by the family of the founders, grown to nearly one hundred departments, is the most complete department store in New England. The ideals of the two sturdy New Englanders who founded this great business are the guiding policy today.



HOUGHTON & DUTTON CO.

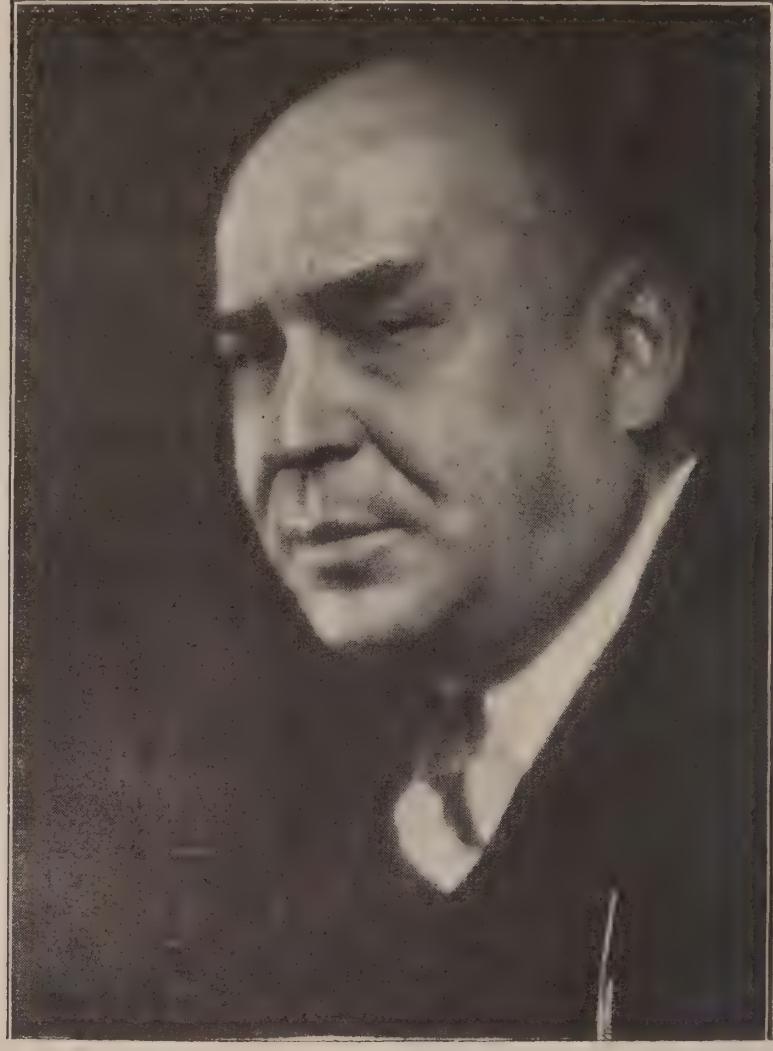
Legal Stamps Given and Redeemed

FOUR OUTSTANDING FIGURES OF OUR COMMUNITY



Louis D. Brandeis,

Brilliant Jurist and
Distinguished Zionist
Leader.



LOUIS E. KIRSTEIN

Noted Boston Merchant, Vice-President of Filene's, Devoted Social and
Communal Leader.



JUDGE DAVID A. LOURIE
of the Superior Court, Eloquent Leader and Tireless Communal Worker.
Page 176



A. C. RATSCHESKY
Eminent Boston Banker and Versatile Philanthropist.

The Historic Aspect of New England Jewry

THE LAST QUARTER CENTURY OF MASSACHUSETTS
JEWRY, PARTICULARLY THE BOSTON
JEWISH COMMUNITY

(Continued from Page 161)

BEFORE we enter upon a specific treatment of the Boston Community of recent years it is advisable to state the general status of Massachusetts Jewry about 1901-1902 (5662) as we gather from the report embodied in the American Jewish Year Book of that year. Though Massachusetts, notably Boston, could trace Jewish communal life to the 40's, nothing elaborate or comprehensive is visible until the 90's of the last century after the beginning of the Russian and Polish Jewish immigration.

In Massachusetts, about a quarter of a century ago, we are informed by the statement in the Year Book aforementioned, that there were thirteen cities and towns with one or more Jewish institutions. Ten of these had thirty-two congregations functioning on an organized basis. In the other three places there was no religious communal life. It is significant that of the thirty-two congregations, sixteen were in Boston. Fifteen of the thirty-two stated in regard to the religious service as follows: Nine held daily services, four Sabbath and holiday services, and one Saturday, Sunday and holiday services and one on holidays only. Sixteen of the congregations boasted a membership of 1,684 and ten reported an income of \$26,349.84. It is significant that three-fourths of the membership and five-sixths of the income belonged to Boston. Eight congregations reported nine cemeteries; nine reported religious schools with an enrollment of 740 pupils and three of these schools stated they were affiliated with the Hebrew Sabbath School Union of America. There were then present also three Hebrew Free Schools, one possessing even then an income of \$1,875 and an enrollment of 140 pupils.

It is of interest to record at this point that besides the religious schools and orphanages, Boston possessed an educational institution, an industrial school with 550 pupils and an income of \$2,812.46. There were then also six educational clubs two of which reported an income of \$5,604.56. There were then also thirteen charitable societies, including a Sheltering Home, a Temporary Home for Orphans, a Vacation Home for Women and Children, and a Home for Infirm and Orphans. We also learn that of the charitable societies of that day were affiliated with the National Conference of Jewish Charities. The Boston societies

were already then federated due to Mr. Abraham C. Spitz.

At the beginning of the twentieth century we find here two Young Men's Hebrew Associations, one possessing an income of \$450.00. There were then four social clubs and one had an income of \$600.00. There were also a Protective Association and a Business Men's Association. There was then one section of the Council of Jewish Women; in four towns we are informed, there were fifteen Zionist societies and in nine towns there were forty-six lodges divided among the leading orders thus: Five of the Independent Order B'nai B'rith; three of the Independent Order Free Sons of Israel; eleven of the Independent Sons of Benjamin; twenty-six of the Order B'rith Abraham; and one of the Order Kesser Shel Barzel. The report of that year further estimates that the Jewish population of the entire state of Massachusetts was then over 60,000.

Thus the community of Massachusetts had grown considerably since the forties of the last century. Despite early New England, Puritanical discouragement of Jewish settlers, a powerful and prosperous community began to emerge.

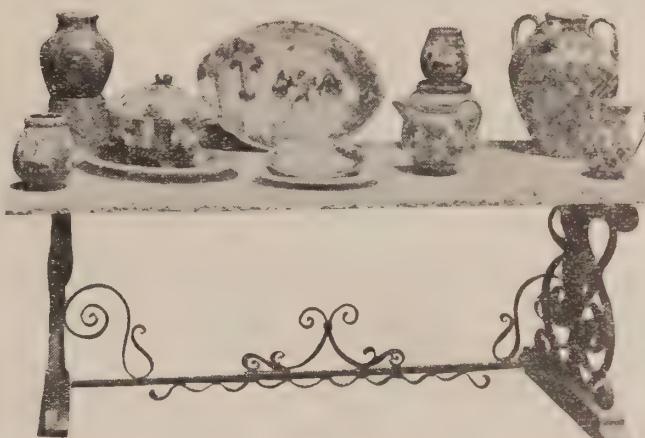
Communities in 1900

A mere enumeration of the leading societies and congregations of Boston, Fall River, Lynn, Springfield, Worcester and other places is a splendid indication of the network of Jewish life that was being woven already in 1900. From the Year Book of that date (5666) we learn of the following existing groups and leaders in Boston:

Congregation Adath Israel, 188 Hanover street.—Rabbi, Isaac Baritz; sexton, M. Levin.

Temple Adath Israel, Columbus avenue and Northampton street.—Rabbi, Charles Fleischer, 44 Tremlett street, Dorchester; president, Louis Hecht; vice-president, Jacob Morse; treasurer, Ferdinand Abraham; secretary, Leo J. Lyons, 34 Wolcott street, Dorchester. Trustees: L. Hecht, Jacob Morse, L. Gross, F. Schoenthal, J. Heilborn, S. Bacharach, F. Abraham, M. H. Goldschmidt and S. Goldsmith. Members and seatholders, 150. Annual meeting, first Sunday in September. Services, Saturday, 10.30 a.m.; Sunday (December to April), 7.30 p.m. Religious School, one session weekly; pupils, 120; classes, 8; teachers, 6. Cemetery, Wakefield, Mass. Auxiliary society, Temple Adath Israel Auxiliary Society.

(Continued on Page 188)



Antique Pottery and China from the Lualdi Collection

ITALIAN ANTIQUES

A noted collection has been made by Mr. Lualdi during a year's searching throughout Italy.

It includes many distinctive pieces in carved walnut tables, cabinets, credenza and chests. Carved walnut chairs, with unusual upholstery, are found in many designs. Wrought iron gates and railings, chandeliers, sconces, andirons and candlesticks are prominent in the collection. It also includes carved stone mantles, many unusual old mirrors, tapestries and brocades.

This collection is exhibited in the Italian Renaissance Setting of the new

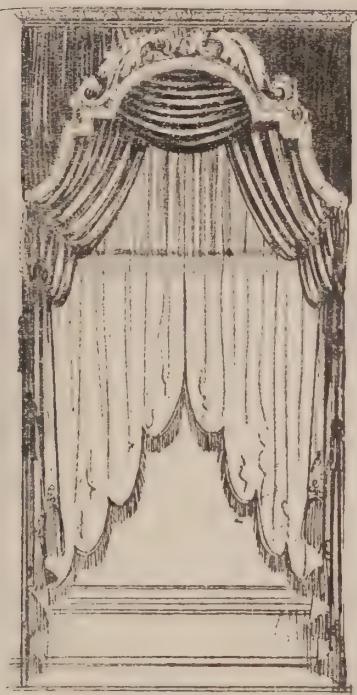
Studios of Angelo Lualdi
Incorporated

11-13 Newbury Street, Boston, Mass.

CAMBRIDGE, MASS.

FLORENCE, ITALY

OUR BUSINESS IS INTERIOR DECORATING



And our many
clients in Greater
Boston are our
best advertisement.

Upholstered
Furniture
Made to Order

**HIRSON &
BLOOM**

888 Washington Street

Hancock 5304

Boston, Mass.

LIBERTY TRUST COMPANY

Cor. Court and Washington Streets
Boston, Mass.

ALL KINDS OF BANKING SERVICE

Resources \$14,000,000

It is our endeavor at all times to merit your patronage by extending a cordial, willing, helpful service, backed by ample resources and strength.

MEMBER FEDERAL RESERVE SYSTEM

ACCEPT OUR SINCEREST WISHES
FOR CONTINUED SERVICE
TO OUR COMMUNITY

FRANK A. CONNORS
REAL ESTATE

18 Tremont Street
Boston, Mass.

History of Pawtucket Community

The history of the Jewish community of Pawtucket, Rhode Island, is indeed very interesting. It is said that in 1900 about twenty Jewish families were to be found in that locality and environs, Central Falls, Cumberland and Lincoln.

Those people at first worshipped in a small hall on Central street. However, in 1905 a group of men headed by Harry Cassock, Isaac Brown, Ruben Bloomberg, Morris Levenson and Abraham Berick, felt the need of a permanent place of worship. As a result they were instrumental in obtaining a charter "for the purpose of erecting and maintaining a synagogue." Those leaders of the Pawtucket community finally established a synagogue at 230 North Main street. Old residents of that locality now recall with extreme pleasure that impressive structure. That synagogue was the center of all Jewish communal activities. A Talmud Torah met there, as well as the Hebrew Free Assisting Association.

The community finally began to grow, and soon it was found that the Main Street Synagogue could not accommodate all who cared to attend services. On special holidays, Yom Kippur, Passover and others, it was necessary to hold services at the Grand Army Hall in order to care for the ever increasing Jewish population.

In 1920, three hundred and fifty families were located in Pawtucket. There was a need for a larger place of worship. Three men were finally instrumental in making the dream of the Jewish people a reality. Those leaders were Samuel Fenn, Sam Cokin and

the late Henry Friedman. The new temple, located along the "Avenue of Churches" and erected at a cost of \$80,000, is one of the most modern and best equipped institutions of its kind in Rhode Island. The Jewish community of Pawtucket finally succeeded in erecting for itself a permanent and beautiful home.

The Jewish community has always participated in many Jewish activities. Pawtucket Jews have for years contributed to the Zionist cause. They have heard the call of such men as Louis Lipsky, Dr. Levin and others who told them of the need for rebuilding Palestine. The community contributes almost \$3,000 yearly to the United Palestine Appeal. The younger generation is very active in many fields.

Pawtucket has a very active B'nai B'rith lodge, the Henry Friedman Lodge, named after one of the first to settle in that town. Recently the new officers of that lodge were installed, and are as follows: Samuel Zarchen, president; Jules Robinson, vice-president; Dr. A. A. Albert, monitor; Arthur M. Harriet, assistant monitor; Max H. Reback, recording secretary; Charles Miller, financial secretary; Maurice E. Markoff, treasurer; Samuel Wolfson, warden; Jacob Weinstein, guardian; and Isaac Cokin, Samuel Farber and Morris Espo, trustees.

The story of this community is indeed interesting, and the growth and prosperity of those people should serve as an inspiration to all communities who hope some day also to have a permanent place of worship.

—LOUIS J. MOGELEVER



〔 A Jewish Newspaper of the Type of 〕 〔 The Advocate Is Worthy of Success 〕

Congratulations on Your Jubilee!

GABE ROSEN
REAL ESTATE

11 Beacon Street

Boston, Mass.

MORRIS BRONSTEIN'S CAREER

Morris Bronstein's career reads like a story book. It has every phase of life, from poverty to success. It is a story which the youth of yesterday and today read and with which it has been inspired. It has the humble start, the pathos, the struggles, the disappointments and the accomplishments. It is a complete story and tonight's dinner was a suitable episode in the life story of Morris Bronstein, although he has many years ahead of him in which to do, if possible, even greater things.

Born in Ostrog, Russia, December 3, 1881, the youngest of five children, he soon learned the meaning of toil. His father owned a small pottery shop, the earnings of which were far too meagre to keep the family well fed. It was not long before, Morris, at an age when other children are still too young to understand life, was working in the shop, helping in his way to eke out an existence. His soft hands soon became toil-hardened and it was a tired weary youngster who trudged every day to "cheder" and then back to work, for there was no rest, except "Shabbas," or "Yomtov" in the Bronstein family. But even though it was necessary for him to work, it was just as necessary for him to study. He found time to attend school and at thirteen years of age was graduated from the "gymnasia," the high school, with high honors.

It was soon after his graduation that a new chapter was written into his life. Ever hopeful for better things, and seeing that Russia held nothing for the family, Morris, only thirteen years old, took the scant family savings and together with his mother left for England. And here he met with his first real struggles. He no longer had his father and the four other children to help him. Now he

(Continued on Page 182)



MORRIS BRONSTEIN

RESNEK'S DRUG STORE

Chelsea Square

"THE NEW STORE AT THE OLD STAND"

Tel. Chelsea 3416

Chelsea, Mass.

ULLIAN MOTOR SALES, Inc.

NASH DEALERS

279 Broadway

Tel. Chelsea 3416

Chelsea, Mass.

Congratulations, Jewish Advocate
Congratulations, Alexander Brin
Congratulations, Joseph G. Brin

Your Jubilee Edition is very welcome; not only that it is the Twenty-fifth Anniversary of 'The Advocate' but particularly because it gives us an opportunity to give deserving praise to you. Your untiring efforts and unselfish devotion to the Jewish people have made this an important event in the history of Jewish Achievement.

You have focused your literary spotlight on the achievements of our brethren so that more young Jewish men like myself are becoming prouder to be considered Jews and in turn, inspired. Direct our efforts and shape our characters so that we too may be worthy and capable to participate in the good work that you are continually doing to advance the welfare of the Jewish community.

MAX H. COHEN

Boston Motor Company

PACKARD

185 Humboldt Ave.

Roxbury, Mass.



"A Corner of Our Shop"

KABATZNICK'S ART & GIFT SHOP
INCORPORATED

484 BOYLSTON STREET

BOSTON, MASS.

PRIME FURNITURE CO.

721 Washington Street
Boston, Mass.

My best wishes to The Jewish Advocate! May it long continue in its glorious success!

To you, Alexander Brin, the continuing success of The Jewish Advocate is most deserving and it is indeed a credit and a very gratifying reflection upon the years of your deprivations and labors in making The Advocate what it is today. The name of the aristocrat of character and man is most befitting to you. Good Luck!

— May the advertising success of The Jewish Advocate reach its deserving new heights, and may you, Paul Ward-Brody, and your men succeed through persistency, consistency and square shooting. **Good Luck!**

(Signed) A. COHEN,
President.

March 17, 1927

Morris Bronstein — The Man

(Continued from Page 180)

was the man of the family and on him depended the existence of his mother and himself and the realization of the hopes of those left behind in Russia. For one long, bitter year he fought his battle on the streets of London. He shined shoes. He sold matches. He did anything, in any way, so that an extra penny, another shilling, might be put into the savings which would ultimately bring him and his mother to America, the land of his dreams, where poor boys became rich, rich even as the "Grafim" of Russia.

One long year he and his mother were in London, a year in which Morris fought on, matching his brain, his shrewdness, his thrift and his fragile body against those of London's millions, and finally the day came when there was money enough to buy him and his mother steerage tickets to the United States. A wretched journey in the hold of the ship over the rough waters of the Atlantic Ocean did not dim his enthusiasm and optimism and when he landed here he knew, somehow, that life held much in the future.

Here in Boston, the story was much the same as in London, but Fortune was kinder to him. He sold newspapers, and although his knowledge of English was scant, his ready smile, his eagerness and his enthusiasm made a favorable impression and it was not so very long before he had earned enough to bring over the rest of the family from the "Old Country."

In the meantime, once he was settled here, he began to compare himself with those about him and knew what a handicap he was working under. He realized his lack of education and soon was attending night school. And then

came his first stroke of business, the first bit of acumen which has so characterized his career. He leased a small space between two columns of the City Hall from the city of Boston and here set up a news stand. Through all kinds of weather, winter, summer, rain or snow, he was at his post, taking care of his patrons among whom were men prominent in political, financial and commercial affairs of the city. Here he built up an acquaintanceship with leading Bostonians, with whom, in these latter days, he has been associating in real estate transactions concerning millions of dollars.

But all that time he had not forgotten his ambition to acquire an education, such as he might obtain from his limited resources and the scarcity of time. At the age of seventeen, however, he was graduated from English Evening High with honors in English, mathematics and penmanship.

He soon outgrew his City Hall news stand. Even then he saw that there was little future in that, and when he was nineteen years old, he and his brother Charles, opened a picture framing establishment on Friend street. The years pass quickly from then on. The business earned a fair livelihood and when twenty-two, he decided that he was in a position to be married to Miss Frances J. Grossman, daughter of Philip Grossman, and whom he had met while attending night school.

The picture framing business became too prosaic and much too slow for him, so he began casting about for another field of endeavor, one which held more promise and one in which he would have a greater chance to match his wits and shrewdness for a greater return. At the age of twenty-four he entered the real estate profession with Josiah Grossman and from then on his rise was meteoric,

(Continued on Page 184)

Packard Reduces \$335

THE prices of three of the most popular Packard Six models have been reduced \$335.

The Packard Six Five-Passenger Sedan now costs but \$2250 at the factory

—the Five-Passenger Phaeton \$2250

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Seven years ago these models were introduced as America's first fine small cars.

Seven years have seen the public accept these cars to an extent that now makes it possible to offer the sedan *for less than half its original price.*

Seven years have seen each car developed to meet the needs of the most discriminating fine car owner.

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Eighty horse power and 126 inches of wheel base assure performance and riding comfort.

Those who act now may have early deliveries. May we tell you about our monthly payment plan, and the ease with which *you may have a Packard* by applying the value of your present car against the cost of the new one?

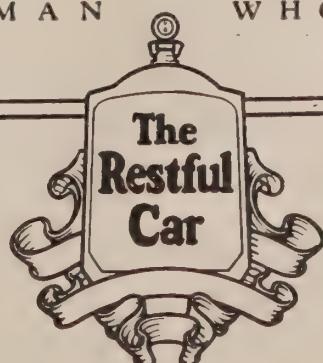
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PACKARD

ASK THE MAN WHO OWNS ONE



Morris Bronstein—The Man

(Continued from Page 182)

astonishing those about him. Three years later, with practically no capital, he began building operations and when he was thirty-four years old achieved the feat which brought him recognition.

He obtained through his shrewdness and daring the land at Boylston street and Charlesgate East and here erected the largest apartment house in New England, later adding more buildings until he had an entire block of apartment houses now known as the Fenmore Apartments and containing more than 200 suites. And that was the start of his major operations in the Back Bay, where there are some of the finest apartment structures in the country.

Even in those days when he began to attain prominence, life was no bed of roses for him. Each operation and "deal" had its hardships and heartaches. Each one had its disappointments and its worries. And often, coming home after a long day which had been marked by difficulties, weary and discouraged, he was cheered by his wife, who never gave up hope and encouraged him when times were darkest.

He has two children, Philip G. and Edith. Philip, now twenty-one years old, is a graduate of Brown University and is associated with his father in the management of the Fenmore Apartments. Edith, who is soon to be graduated from Lasell Seminary in Auburndale, is one of the prettiest and most popular girls in Boston.

Morris Bronstein's career has not been confined solely to the real estate business. He has been active in social and public affairs. During the administration of Mayor Peters, he was appointed to the Rent and Housing Com-

mission, a particular tribute as he was the only landlord on a committee which had to deal with the interest of the general public. Under Mayor Peters he was also on the City Planning Board and the Committee of Metropolitan Affairs.

In 1922, Mayor Curley named him an Overseer of the Public Welfare and he was chairman of the committee on the erection of the new Overseers Public Welfare Building on Hawkins street, which has resulted in one of the most artistic public edifices in Boston.

In religion, he has been quite active as a layman. He was chairman of the Mishkan Tefila Temple Building Committee and gave much of his time and financial assistance to the erection of a structure which is one of the most beautiful in the community.

His social activities are many. He is a Shriner in Aleppo Temple, Master Mason in Aberdour and United Lodges, where he also has served as Marshall, Past Chancellor Commander of the Knights of Pythias, an Odd Fellow, member of the Square and Compass Club, the City Club and the Pine Brook Valley Country Club.

The years of life have not hurt, in any way, Morris Bronstein. Through all his strugg'les he has not lost his good nature, his love of fun and his sense of humor. His wit is well known. His pranks on friends are famous, but he is equally famous for relishing a joke on himself. Furthermore, in all his struggles, he has never lost his sentiment. His kindness of heart is as great as his business acumen. Whether it be personal or financial service he has always been ready to contribute, and to the fullest extent.



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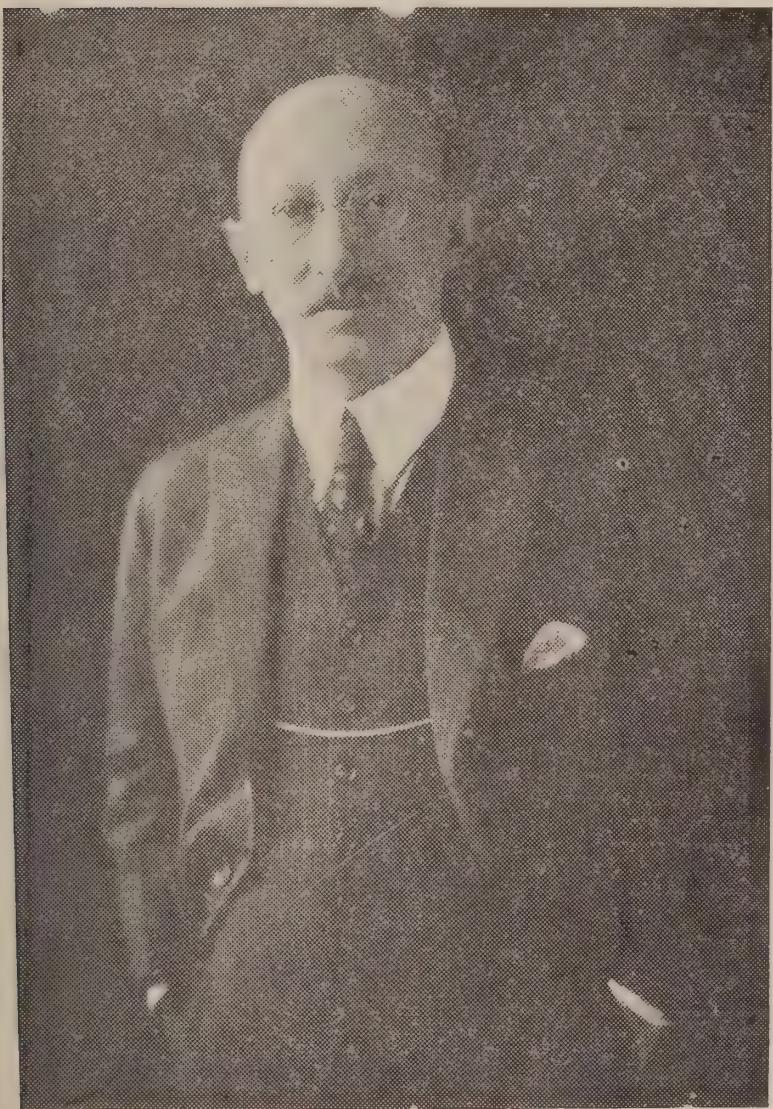
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Cambridge, Mass.

Has Vision of Service

Bernard Goldfine Doing Good Communal Work—Is Successful Real Estate Operator

It has often been said, and truthfully, that America is a land of opportunity and romance. From a local standpoint, at least, that assertion is well exemplified in the career of Bernard Goldfine, who has risen from newsboy and bootblack to a leading position among realtors.

Yet a young man, Goldfine is involved in very important real estate transactions in this city. He is treasurer of the Strathmore Realty Company, treasurer of the Horace Realty Company, member of the board of the Treadway Realty Company and treasurer of the Goldfine Investment Trust.

When the old Parker House was offered for sale, Goldfine, representing himself and other interests, offered one million, nine hundred and twenty-five thousand dollars for that property. He also figured prominently in the widening of Kneeland and Stuart streets, owning property in that neighborhood involving nearly one million dollars. Part of this parcel was taken by the city and he still maintains ownership to a part of this valuable property.



—Photo by Winn

BERNARD GOLDFINE

The interesting side of Goldfine's career does not lie in his material success. He has, what is more valuable, a vision of service and he is giving liberally of himself and of his money to worthwhile causes. Thus his name is linked up with every worthy philanthropy of the city. His interesting public work goes back to the time when he was on the board

of the Boston Y. M. H. A., under the regime of Dr. Nathan Finkelstein.

At the recent Kehillath Israel \$100 banquet, Goldfine himself was responsible for securing a large number of subscriptions, ranking second on the list. He is a trustee of the congregation.

Incidentally, Mr. and Mrs. Goldfine will shortly celebrate the tenth anniversary of their marriage. They have four children and reside at 1871 Commonwealth avenue.

A Pioneer Insurance Man

Joseph Navison, who has offices at 60 State street, Boston, is considered the Jewish pioneer insurance man of this vicinity. In his long and successful career he has placed insurance totalling millions of dollars, dealing with thousands of citizens within and outside of Massachusetts.

Mr. Navison has justly earned an enviable reputation for his integrity and as an able insurance counsellor.

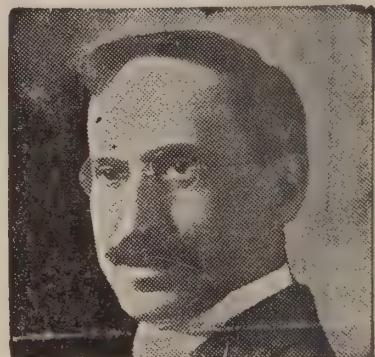
In spite of his age, he still renders the same capable service to all his policyholders. He has been active in community welfare work for many years.

Heads Largest Congregation in New England



MOSES MISHEL
President, Congregation Mishkan Tefila

National Figures



DR. MILTON J. ROSENAU
Professor of Preventive Medicine at Harvard, and an authority on that subject.



SOPHIE IRENE LOEB
Nationally Prominent as Journalist and Child Welfare Worker.

EDDIE CANTOR AND BENNY LEO NARD VISIT ADVOCATE OFFICE



The Advocate offices are very often frequented by men and women of all walks of life. Some come on business, others just to "meet the editor." This photo shows Eddie Cantor and Benny Leonard, photographed at the desk of Alexander Brin. Left to right: Alexander Brin, Benny Leonard, Eddie Cantor, Paul Ward-Brody.



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In the Big 4-Glass Bottles

Chelmsford Golden and Pale Dry Ginger Ales in the big four-glass bottles are the favorites on New England tables.

Here is quality. No stinting in fruit juices or in Jamaica Ginger.

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GINGER ALE

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The CHELMSFORD CO Chelmsford and Bad
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Chelmsford

The Historic Aspect of New England Jewry

(Continued from Page 177)

Congregation Adath Jeshurun, 113 Dudley street.—Rabbi, Simon Rosenstein; president, Morris Marzinski; vice-president, M. Werbalinski; secretary, D. Wolf. Trustees: S. Cohen, S. Levy, J. Pinkoffski, Morris Gutton, D. Barnett.

Congregation Anshe Lebawich, 188 Hanover street.—Rabbi, M. Z. Margolies.

Beth Israel Sheltering Home, 15 Cooper street.—Superintendent, S. Rokeach; president, M. I. Cohen; vice-president, L. Jacobowitz; treasurer, Myer Berman; secretary, J. Mendelsohn, 178 Chambers street. Trustees: M. Kronberg, H. Goldberg, N. Pinansky, S. Lipsky, Mark Lewis, Abraham Moses, Hyman Rogers, M. Libman, J. Daniels, M. Levinson, Louis Levinson, Ch. Danziger, H. Neyherseg, S. Butter, N. L. Greenblatt, I. Heller, D. H. Shalit, J. Wolfman, H. A. Alkous. Members, 400. Annual income, \$1,500. Provides shelter, meals and, from a special fund, Matzoth.

Congregation Beth Israel, Baldwin place. Founded, November 6, 1887. President, Mark Lewis; vice-president, Myer Berman; treasurer, Marks I. Cohen; secretary, Isidor Mendelsohn, 178 Chambers street. Trustees: H. Goldberg, I. Heller, M. N. Bernstein, D. H. Shalit, R. Finkelstein, L. Levinson, S. Belaski, A. Wolper, I. Brawman, L. Agoos, M. Libman, N. Pinansky, Joseph Richmond, Max Silverman. Members and seat-holders, 280. Income of last fiscal year, \$9,508.98. Congregation meets first Sunday of the month. Services, weekdays, 6 a.m.; Saturday, 8 a.m. Religious School, four sessions weekly; pupils, 65; classes, 3; teachers, 3. Cemeteries at Dedham and Reading, Mass.

Congregation Beth Jacob, 27 Wall street. Founded 1888. Rabbi, M. Z. Margoliesman, 3 Baldwin place; assistant, J. Ratchkovsky; president, Elias Kamberg, 98 Leverett street; vice-president, A. Shine; and eight directors. Board meeting monthly. Members, 125. Services, three times daily. Religious School, daily, 4 to 7 p.m.; pupils, 100. Annual income \$3,000.

B'nai Zion Educational Society, Zion Hall, 170 Hanover street.—Founded January 18, 1891. President, David A. Lourie; vice-president, Charles Askowith; treasurer, N. J. Titlebaum; recording secretary, Louis Arkin, 62 Hillside street, Roxbury; financial secretary, Charles Goldman. Directors: David Stoneman, Henry Strauss, Hyman Hortstein, Louis A. Abramson, Harry Gordon, Albert A. Ginzberg, E. Nemser. Members, 105. Annual income, \$600.

Boston Hebrew Business Men's Association — Organized August, 1900. President, Harry Levenson; treasurer, M. Gordon; secretary, Edward E. Norton.

Isaac Charak. Directors, W. Berger, S. Burman, A. G. Morrison, Julius Silverman, Israel Libovitz, Jacob Sins, M. Gordon, Frank Rosenthal, James Udovin.

Educational Alliance, 183 Court street — Founded October, 1899. President, Bernard G. Richards; vice-president, Henry Kahn; treasurer, H. S. White; secretary, N. H. Sachs, 71 North Margin street; financial secretary, Max Copeloff, 7 Endicott street. Literary committee, Max Copeloff, J. Myerson, Carl Gerstein, H. S. White, Henry Kahn, B. G. Richards, Alexander Kahn. Members, 112. Organization meets last Sunday of the month. Lectures on Friday and Sunday evenings, free evening classes in English, free reading room.

Elysium Club, 218 Huntington avenue—President, Daniel Frank; vice-president, Godfrey Morse, treasurer, Max Friedman; secretary, Edward Williams, 218 Huntington avenue. Trustees, L. Hecht, Jr., M. H. Goldschmidt, L. E. Morse, Joseph Feldman, Leo W. Pickett, A. Asher and the officers. Members, 132.

Federation of Jewish Charities, Executive Office, Rooms 11 and 13 Charity Building, Chardon street—Federated Societies: United Hebrew Benevolent Association, Hebrew Women's Sewing Society, Free Employment Bureau, Leopold Morse Home for Infirm Hebrews and Orphanage, and the Free Burial Society. The Federated Societies represented by delegates. Board meets third Wednesday of the month. President, Jacob L. Hecht; vice-president, Godfrey Morse, Lehman Pickert; treasurer, Max Friedman; clerk, Edward E. Norton, superintendent, Max Mitchell. Directors, Abraham C. Ratchesky, Abraham P. Spitz, Ferdinand Straus, Isaac Peavy, Abraham Asher, Mark Lewis, Nathan Waxman, Israel Cohen, Mesdames Jacob H. Hecht, Charles Weil, George J. Spitz. (See each of the Federated Societies).

Free Burial Society—President, Abraham Moses; vice-president, Isaac Heller; treasurer, Max Libman; secretary, Isidor Mendelsohn. Directors, Mark Lewis, Charles Porter, Louis Baker, Louis Jacobowitz, Jacob Harris, J. M. Rubinstein, N. L. Greenblatt, N. Latto, B. Bennett, S. M. Seaman, I. Livingston, Harry Rogers, J. Wolfman. Members, 400. Board meets first Monday of the month. Annual income, \$14.00. Affiliated with the Federation of Jewish Charities.

Free Employment Bureau — Chairman, Jacob H. Hecht; vice-chairman, Abraham P. Spitz, treasurer, Abraham C. Ratchesky; secretary, Edward E. Norton.



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Hebrew Industrial School, 17 Allen street — Founded 1890. Superintendent, Miss Folde Bamber, 7 Holborn street. Founder, Mrs. J. H. Hecht; treasurer, Jacob H. Hecht. Income of last fiscal year, \$2,812.46. Teachers, 22; classes, 50; pupils, 550. Fifteen sessions, two hours each, weekly; weekday afternoon and evening, Saturday morning and afternoon, Sunday morning, afternoon and evening. The Summer School open every morning and afternoon, the clubs using the house in the evening.

Hebrew Women's Sewing Society, Minott Hall, Washington and Springfield streets—Founded December 5, 1878. President, Mrs. J. H. Hecht; vice-presidents, Mrs. Charles Weil, Mrs. A. P. Spitz, Mrs. M. Isaac; treasurer, Mrs. D. Frank; clerk, Miss Ida Engel, 3 Centre street, Roxbury; financial secretary, Mrs. J. M. Herman. Directors, Mesdames George J. Spitz, M. I. Bornstein, J. Berwin, S. Hirshberg, I. Cohen, J. Dreyfus, E. Feibelman, S. Friedman, M. Friedman, E. S. Goulston, Sr., J. Herman, I. Kaffenburgh, J. Koschland, L. Keiffer, L. Leviseur, R. Lasker, A. P. Mork, L. Pickert, S. Rosenberg, H. S. Sachs, T. P. Spitz, A. Steinert, A. Shuman, I. M. Strauss, F. Strauss, L. Strauss, Ph. Strauss, F. Van Raalte, and Misses G. Bamber and L. Engel. Honorary directors, Mrs. F. Cohen, Mrs. S. Schindler. Members, 564. Income of last fiscal year, \$5,004.56. Meets every Wednesday. Departments of Works: Visiting and Befriending Committee, chairman, Mrs. Lewis Keiffer; Distributing and Providing Clothing and Necessaries for the Poor, chairman, Mrs. Charles Weil; Literary and Social Afternoons, chairman, Mrs. L. Levisuer; Country Week for Poor Women and Children, chairman, Mrs. Joseph M. Herman; treasurer, Mrs. Max Friedman. Cottage, Lialtina, at Waveland. Affiliated with the Federation of Jewish Charities.

Helping Hand Temporary Home for Destitute Jewish Children, Fort avenue and Beech Glen, Roxbury—Founded November 26, 1899. President, Samuel H. Borofsky, vice-presidents, Louis Sonnavend, Harry Gordon; treasurer, Selig Lipsky; secretary, Maurice F. Cohen, 34 Parmenter street. Trustees, H. Goldberg, A. Moss, H. Schwartz, M. Lewis D. Stoneman, A. Kurinsky, M. Silverstein, I. Fish, L. Jacobowitz, I. Goldstein, J. Daniels, M. Gordon, S. Butter, M. I. Cohen, Solomon Levy, L. Kaplan, L. Rosenberg, S. Simons,

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Born on Cornhill in a tree-sheltered little store, this firm has lived one hundred and twenty-seven years. We have grown with the years. We have gone to school every business day; our lessons were in pleasing the public and in giving honest value; our teachers were our customers; our report cards were our sales records.

We have enjoyed growing up with Boston. We have seen the horse-car replace the stage coach, the electric car the horse. We sold reticules and miniature cases to Mrs. Boston of John Adams's time. Her grand-daughter wanted cameos and mosaics. Two generations later, Tiffany settings and gold beads were in demand. This generation likes the things that line our showcases.

We have learned a great many things in the years that have passed. The best of our knowledge is used in the selection of the articles we offer and in the service we try to render. We hope that we may keep our old friends through this year and make many new ones as well.

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Mrs. Celia Berman and Mrs. A. Levine. Members, 437. Income of last fiscal year, \$7,982.10. Organization meets once a month. Number of children admitted up to date, 55; discharged, 9; in Home, 46; applications received, 139.

Congregation Knesseth Israel, Emerald street—Founded June 15, 1897. Cantor, W. Baron, 311 Harrison avenue. President, Louis

Pakroisky; vice-president, David Kasanof; treasurer, Moses Goldberg; secretary, L. Radlo, 29 Mayo street. Trustees, M. S. Rosenbaum, Robert Krensky, Harry Werner. Members, 85. Seat-holders, 36. Income of last fiscal year, \$3,000. Congregation meets second and fourth Sundays of the month. Services, Saturday, 8 a.m., Religious School. Six sessions

weekly; pupils, 132; classes, 3; teachers, 3, and one principal. Cemetery, Mt. Vale.

Leopold Morse Home for Infirm Hebrews and Orphanage, Mattapan, Mass. — Founded April 4, 1888; dedicated April 3, 1890. President, Godfrey Morse; vice-president, Ferdinand Strauss; treasurer, Joseph M. Herman; secretary, Jacob M. Spitz. Trustees,

Jacob Morse, Lewis Hecht, Sr., Isaac Peavy, Simon Barnard, Max Friedman, Lewis Hecht, Jr., Asher A. White, Charles Weil, Simon Vorenberg, Adolph Meyer, Jacob H. Hecht, Jacob Dreyfus, Nathan Bernstein, Dr. Henry Erlich, L. E. Kirstein, Meadames George J. Sitz, Charles Weil, Lewis Keiffer, L. Pickert, Max Friedman, Jacob H. Hecht. Superintendent, Solomon Schindler. Annual meeting second Tuesday in May. Directors meet second Tuesday of the month. Affiliated with the Federation of Jewish Charities.

Congregation Mishkan Tefilah, Shawmut avenue and Madison street.—Founded under the name Mishkan Israel in 1865. Rabbi Hyman S. Shoher; assistant, Jacob Pyser. President, H. Alexander, and seven trustees. Board meeting monthly. Members, 125. Services, daily, 6 a.m. to 6 p.m.; Saturday, 9 a.m. Religious School, Saturday, 2 to 4 p.m.; Sunday, 9 a.m. to 12 m. Auxiliary society, Ladies' Aid Society.

Temple Ohabei Shalom, Union Park — Founded 1843. Rabbi Emeritus, Dr. R. Lasker, 47 Hemenway street; Rabbi Samuel Hirshberg, 33 Coolidge street, Brookline. President, Nathan Waxman; vice-president, Nathan B. Basch; treasurer, Levy Herman; secretary, J. Rosenthal, 7 Berwick Park. Trustees, Adolph Aronson, George J. Spitz, A. S. Cohen, Isaac

Klous, Henry Crine, L. Witkowsky, M. H. Levy, A. Bilofsky. Honorary life members of board of trustees, Israel Cohen, Isaac Rosnosky. Members and seatholders, 265. Congregation meets first Sunday in January and September. Services, Friday, 6.30 p.m.; Saturday, 10.30 a.m. Pupils, 150; classes, 6; teachers, 7. Cemetery, East Boston. Auxiliary societies, Choral Society, Young People's Union.

Congregation Ohel Jacob, Paris and Gove streets, East Boston—Rabbi Jacob Block.

Progress Club, Warren and Winthrop streets.

The Purim Association of Boston — Founded November 1896. President, Bernard M. Wolf; vice-president, Meyer H. Goldschmidt; treasurer, Moses M. Morse; secretary, Lee M. Friedman, 53 State street. Directors, Godfrey Morse, Jacob H. Hecht, Asher A. White, Silas Peavy, Abraham Asher, Solomon Bacharach, Bernard Hyneman, George W. Spitz, Leo Abrahams, Louis Cohen, Louis E. Kirstein, Alexander Steinert. Members, 50. Income of last fiscal year, \$5,894.80. Organization meets first Wednesday in November. Organized for charitable purposes.

Congregation Sharai Jerusalem, 23 Cooper street—Founded 1889. Rabbi, M. Z. Margolies, 3 Baldwin Place; assistant, A. Solomons. President, M. Kaplan; vice-president,

L. Saklad, 73 Prince street; eight directors. Board meeting twice a month. Members, 100. Services, three times daily. Annual income, \$2,500.

Congregation Shomre Beth Abraham.

Talmud Tora Hebrew Free School, 4 Baldwin Place—Founded April 12, 1887. Principal, M. Magid, 102 Webster street, East Boston. President, B. Gordon; vice-president, H. E. Kaplan; treasurer, J. Wolfman; secretary, M. Magid. Trustees, Rabbi M. Z. Margolies, A. Moss, M. U. Cohen, I. Heller, N. Gordon, M. D. Rubin, M. Lewis, M. Kaplan, Hac. Klibanoff, L. Levenson, M. Katz, N. Goodofsky, R. Heyherseg, B. Bennett, N. Sodekson and M. Libman. Income of last fiscal year, \$1,875. Organization meets the first day of the month. Teachers, 4; classes, 4; pupils, 140. Six sessions weekly, each of two and one-half hours.

Chevrah Thilim, 122 Salem street—Founded 1885. Rabbi M. Z. Margolies, 3 Baldwin Place; assistant, N. L. Rosenberg. President, H. Aranson, 14 Fay street; vice-president, M. Cohen; six directors. Board meeting twice a month. Members, 125. Services, three times daily. Annual income, \$2,000.

United Hebrew Benevolent Association—President, Isaac Peavy; vice-president, Israel Cohen; treasurer, Meyer H. Goldschmidt; financial secretary, Mark H. Mintz; recording secretary, Marcus Kallman. Directors, Nathan Waxman, Rabbi R. Lasker, Isaac Levy, Rabbi Samuel Hirshberg, Simon L. Lehrburger, Bernard Hyneman, Joseph J. Leviseur, Solomon Bacharach, Joseph Mode. Honorary directors, J. H. Hecht, Lewis Hecht, Sr., L. Pickert. Members, about 500. Board meeting second Monday of the month. Annual income, about \$9,000. Affords temporary relief to the Jewish poor. Affiliated with the Federation of Jewish Charities.

United Sphard Congregation, 30 Poplar street — Founded May, 1897. Rabbi, Marcus Yaffa, 202 Chambers street. Officers and trustees, M. Sheingein, J. Londin, Shapiro, H. Serner. Board meeting every two weeks. Members, 60. Services, 6 a.m., 6 p.m., 8 p.m. Religious School, 8 p.m. Pupils, 60. Annual income, \$600. Auxiliary society, Young Men's Sphard Association.

Utopian Club, 1501 Washington street—Chartered April 5, 1927. President, Isaac H. Peyser; vice-president, W. Phillips; treasurer, Lew E. Goldman; secretary, Arnold Hartman. Directors, Samuel Wyman, chairman, H. Lipman, A. Stahl, N. Sumaiky, L. Birnbaum, L. E. Goldman, W. Phillips, A. Hatman, L. Hamilburg, S. D. Basch. Organization meets alternate Sundays. Members, 82.

Congregation Valkmier, Baldwin Place.

West End Hebrew Educational Club of the Eighth Ward, 60 Leverett street — President, Henry Gediman; vice-president, Frederick Friedenthal; treasurer, M. Wax; secretary, Simon Goldberg. Directors, I. Levy, L. Abrahams, S. Frenkle, J. Siskind.

Young Men's Hebrew Association, Washington and Springfield streets—Founded January 13, 1882. President, Israel Cohen; vice-president, Jacob Rosenthal; treasurer, Moses Scheinfeldt; secretary, Mark Wolf, 10 Savin street, Boston Highlands. Trustees, J. M. Spitz, N. B. Basch, A. Bilafsky, C. H. Hertz, George Moses, A. S. Cohen, L. J. Lyons, J. Kaufman, A. Alexander, B. Ginzberg, S. A. Isaacson, and the officers. Members, 350. Organization meets in April.

Young Men's Hebrew Union, 213 Hanover street—President, L. Guterman; vice-president, S. Goldstein treasurer, S. Horne; financial secretary, N. Backman; recording secretary, Max Albertz; secretary, James Goodman, 70 Cross street. Trustees, Samuel Simons, S. Adler, Samuel Rachkansky, Max Silverman, Max Rachkansky, H. Saxe. Members, 50. Annual income, \$600. Board meeting twice monthly. Organization meets every other Sunday.

Young Women's Hebrew Charitable Association, Minot Hall, West Springfield street—Founded 1891; chartered 1898. President, Mrs. J. Kaufman; vice-president, Mrs. Lyons; treasurer, Miss R. Lipp; financial secretary, Miss J. Harris, 25 Hammon street, Roxbury; recording secretary, E. L. Jacobs, 11 Clive street. Trustees, Mesdames M. Cohen, A. L. Cohen, N. Schreiber, Charles Hertz and Misses J. Boonstein and A. Jackson. Members, 180. Income of last fiscal year, \$600. Organization meets second and fourth Mondays of the month.

Congregation Zion's Holy Prophet of Israel, Church and Winchester streets—Rabbi, W. Baron; sexton, S. I. Gordon.

In Fall River there were the following:

Congregation Adas Israel, Pearl street — Founded August, 1885. Rabbi J. L. Benkovitch, Union street; president, L. Gourse; vice-president, L. L. Cohen; treasurer, M. J. Karolsky; secretary, A. Goldstein, Melville street. Trustees, M. Kopstein, I. Jacobson, H. Feinberg. Members, 55. Income of last fiscal year, about \$1,000. Congregation meets every Sunday. Services Saturdays and holidays. Cemetery, Swansea, Mass. Auxiliary society, Hebrew Ladies' Aid Society. New synagogue dedicated May 20, 1900.

Congregation American Brothers of Israel, Union street—Founded July 20, 1888. Rabbi, J. L. Benkovitch, 256 Union street. President, Moses Barash; vice-president, A. Shochetman; treasurer, William

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This is one of our remarkable cases where we have regrown hair.

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IS IT DRY AND LIFELESS?
IS IT THIN AND STUNTED?

These conditions indicate an unhealthy, poorly nourished or diseased scalp and must have attention—unless you wish to become bald. Hair thins gradually and you may become accustomed to it, yet it detracts from your appearance.

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A ROYAL SMOKE

Greenberg; secretary, L. Cohen. Trustees, Moses Cornet, Elijah Seidel, Jacob Epstein. Members, 52. Income of last fiscal year \$1,100.86. Congregation meets every Sunday. Annual meeting, October 5. Services daily, 8 a. m. and 7 p. m. Cemetery, southeast of the city, near the Rhode Island line.

Congregation at Flint Village, Quarry street—President, Louis Black.

Haverhill possessed the three following congregations at that date:

Children of Israel Cemetery Corporation—President, M. Farber; vice-president, S. Stolnitsky. Trustees, M. Goldstein, S. Fine and M. Goldman. Clerk, Samuel Sibukin.

Congregation Chnessis Israel, 14 River street. Rabbi, Samuel Segal. Teacher, Bernard Pargament.

Haverhill Hebrew Congregation Beth Jacob, 132 River street—Founded July 23, 1899. Rabbi, Jacob Joffe, 127 River street; assistant, Samuel Segal, 109 River street; president, Jacob Gerson; vice-president, B. Kosnosky; treasurer, A. A. Korelech; secretary, Eli Rosengard. Members, 65. Income of fiscal year, \$3,000. Congregation meets last Sunday of month. Services three times daily. Cemetery on Merrimack road.

Holyoke then had one organization, called the Hebrew Citizens' Protective Association, of which W. S. Kolnik was chairman. In Lowell there was Congregation Jacob. In Lynn there was the Congregation Ahavas Achim, founded April, 1893. secretary, Abraham Jacobs. It had 44 members. The services were Saturdays and holidays. Its annual income was \$440.00. The Lynn Hebrew Benevolent Society was important. It was founded in 1886 with M. M. Sellers as president. It had forty members. It had an income of \$240.00. As an assisting group it has had "The Ladies' Hebrew Circle," with Mrs. Sadie Harris as president and Mrs. M. M. Sellers as secretary.

In Malden there was a Hebrew school at Pythian Hall which conducted daily sessions (except Friday) from 4 to 7 p. m., with Frank Altman as teacher. Millis then had one congregation, organized in 1900. Louis Tropp was the rabbi. The president was Joseph Handelman. The congregation had fifty-five members.

New Bedford had a Hebrew school at 744 Purchase street, with Nathaniel Quinn as principal.

In Pittsfield we then had the Anshe Anomum with Louis Wolff as president. It had a religious and Sunday school and a cemetery, and also an auxiliary called Hebrew Ladies' Benevolent Society; there were only fourteen members. Here there was also a cut off the Congregation of Reformed Jews. Salem had a congregation in 1894. Its rabbi was Rabbi A. D. Sodofsky. Hyman Harris is president. In 1900

another group was formed called "Sons of Jacob," which had about fifty members.

Springfield, in the year 1900, has some seven organizations. There are three congregations: Beth Israel (Gray's Ave.), B'nai Jacob (Sharon street), and Choverei Zion. There are also mentioned in the records of that period the Hebrew Educational League with the following officers: M. Ehrlich, president; M. Bassin, vice-president; William Gelin, treasurer; A. Aronstein, secretary. The Hebrew Institute is mentioned as being about to be organized with B. Berg as president. Then there are mentioned the Hebrew Ladies' Relief Association and the Young Men's Hebrew Association. The president of the former is reported to be Mrs. S. Zich; the vice-president, Mrs. Oliovich; the treasurer, Mrs. B. Bearg, and the secretary, Miss S. Karp, and the financial secretary, Miss S. Lasker. The Relief Association is reported as having a membership of seventy-five.

The "Y," we are informed, was founded in 1895 with Henry Lasker as president; L. J. Steinberg, vice-president; Paul Kramer, recording and corresponding secretary; S. Altase, financial secretary, and M. Ehrlich as treasurer. There are seventy-five members and the annual income is stated as being \$450. Even back in those days the association offered a reading room and library facilities open to the public every evening except Friday.

The City of Worcester in that report of over twenty-five years ago mentions three organizations: The Ladies' Hebrew Aid and Literary Association, founded in 1888 with J. J. Dann as president; Mrs. Simon Silverman, vice-president; Miss Anna H. Feiga, recording secretary and M. Feiga, treasurer. It then boasted a membership of 85. There is mentioned the Congregation Sons of Israel, founded back in 1875. Edward Rubinstein is mentioned as rabbi and Benjamin Shapiro as assistant. B. Wolko-wich was then president; S. M. Godinsky, vice-president; D. Weiss, secretary, and S. Kunitz, treasurer. Services are reported as held morning and evening, a religious school with an enrollment of 75 pupils and a membership in the congregation of 50 members are reported. The third organization mentioned is the Worcester Hebrew Benevolent Society, founded in 1891 and chartered in 1895. S. Cotton is reported president; S. Wolfe, vice-president; B. Sapiro, treasurer; D. Sedersky, secretary. There was then a membership of 65 and an income of \$425.00. The organization provided for sick and death eventualities.

Conversations With Early Residents

For the following additional material I am grateful to Abraham P. Spitz, Mrs. Ely Feibelman, Leo J. Lyons, Robert Silverman and

Martha Michaels Silverman, who are old enough to remember the early struggling, nascent days of our Boston community and young enough to continue to shoulder the burden of communal tasks, so that they are thus indispensable for an evaluation of recent developments in the Boston Jewish Community.

I had already learned from Rabbi Schindler's little book on the "Israelites of Boston" that the Spitz family was one of the oldest of the Jewish settlers. As mentioned previously, Peter Spitz, Julius Spitz, together with William Goldsmith, Jacob Norton and Isaac Wolf, were the first pioneers of our Boston community. Hence I sought an interview with Abraham P. Spitz, the man with the excellent memory, son of Julius, and also one of the early public spirited Jews since the beginning of our present settlement. In a quiet room in the large house of Koshland, wool merchants, I gathered some important information from Mr. Spitz directly. With an inimitable charm and grace he lent himself to an awakening of his memories, as did Mr. and Mrs. Robert Silverman and Leo J. Lyons at the quiet home of the former over a delicious Friday evening meal, and as did Mrs. Ely Feibelman in a recent conversation at the Statler.

It is here worthy of mention that the first religious struggle that took place in Boston Jewry occurred in 1876, and it was over the question of family pews. This caused a real division in our community which is being healed only in our own time.

Since Boston never attracted too many Jews because of its stern Puritanical attitude toward foreigners, I learned that the population of the Boston Jewish community down to 1892 did not excel 5,000 souls. During the brief period 1892-1895 there took place a great influx of immigrants.

>About 14,700 Jews landed at the port of Boston, notably from Russia and Poland. In 1892 was constituted an American branch of the Baron de Hirsch Fund which sought to plant Jews on the soil. The American center was established in New York City under the leadership of Jacob H. Schiff. A large fund was gathered and many immigrants were placed on the soil.

In the earlier days the community was small and whatever need there was for a dispensation of charities was satisfied quietly through a "handkerchief collection," but particularly after the influx in the nineties there were many more to be provided. It was, however, about 1860 that Boston Jews organized the United Hebrew Benevolent Association and shortly thereafter was organized the women's auxiliary, the Hebrew Women's Sewing Society. For many years charity was given in person; food, clothing, coal, etc., were brought and provided quietly by a few leading individuals.

In 1888 was organized the first home for aged and children, called the Leopold Morse Home for Aged and Infirm Hebrews and Orphanage. It was soon recognized that there was considerable duplication of activity because of the activities of the various charities. Hence on April 29, 1895, a conference was called in Boston to which delegates were sent by the following institutions: The Hebrew Benevolent Association, the Leopold Morse Home, the Hebrew Women's Sewing Society, Free Employment Bureau, and the Free Burial Society. The meetings were held at the Elysium Club, which was then the leading social center. A survey was made of the philanthropic situation in Boston and the following were elected the first officers: President, Jacob H. Hecht; first vice-president, Godfrey Morse; second vice-president, Lehman Pickert; treasurer, Max Freedman; clerk, E. B. Norton.

It is important to remember that this resulting Boston Federation was undoubtedly the first federation of charities in America, and it was the result of the insistent plea for federation on the part of Abraham P. Spitz, who was inspired to this thought by the American Constitution which allowed the several states a certain autonomy and nevertheless united them all under one banner. Mr. Spitz clearly understood human nature; he knew its desire for the maintenance of individuality. Hence he satisfied that and succeeded in the federation plan. It is noteworthy that Philadelphia, Baltimore and Cincinnati followed the Boston idea of federation which did its work smoothly from the financial and philanthropic viewpoints.

Rev. Solomon Schindler was appointed the first superintendent at a salary of \$1,200. The governing board was constituted from the pairs of delegates sent by the constituent societies and then an additional ten trustees were selected. (I am grateful for some of the important details concerning the Federation to Mr. Taylor, supervisor of District Service of the Federation).

It was soon recognized that the question of funds was exceedingly important and that the contributions made by the societies were insufficient. Hence it was decided to raise an additional \$25,000. The net expense of the first year totalled \$27,628.53 (Taylor's Report, July, 1925). From 1897 on an additional source of income was the Purim ball which netted about \$4,000 annually. The following year Rev. Schindler resigned to become superintendent of the Leopold Morse Home and Max Mitchell, first employed by Mr. Abraham Spitz, was soon elected in Schindler's place.

In 1899 the invitation from Cincinnati to become a member of the National Conference of Jewish Social Service was refused because the board could not be called a

charitable organization since it did not actually dispense charity. But the several charitable organizations eligible for membership were recommended. In the year 1900 the Federation participated in the Massachusetts exhibit at the Paris Exposition.

When Jacob H. Hecht, an admirable public-spirited Jew, who gave of himself and his means to relieve the poor and suffering, a man who was constantly at the service of the community, was succeeded at his death by Godfrey Morse, who was elected president in 1903 and served for one year when Lehman Pickert was chosen.

Several administrative changes took place in the Federation the next few years. In 1907 it was undertaken to enlarge the Federation and another conference was called, and the following organizations were represented: Hebrew Women's Sewing Society, Baron de Hirsch Fund (Boston Branch), United Hebrew Benevolent Association, Mt. Sinai Hospital, Hebrew Immigrant Aid Society, Benoth Israel Sheltering Home, Hebrew Industrial School, Charitable Burial Society, Leopold Morse Home, and the Helping Hand Temporary Home. About nine or ten societies were now affiliated and a greater Federation was created with Lehman Pickert as president. The eight largest congregations were represented on the board by one delegate each.

When the devastating Chelsea fire broke out in 1908, the Federation did splendid service in bringing relief. The Federation was being recognized throughout the land and back in 1904 Max Mitchell was authorized to represent the Federation at the White House Conference called by President Roosevelt. In 1909 the well known banker and philanthropist, A. C. Ratschesky, was elected president. Then the requirements of the Federation grew to \$60,000 per year and the general and constant success of the Federation marks the success of the first community chest of the community.

In 1911 Max Mitchell resigned and Mrs. Martha Michaels Silverman was elected superintendent. An outstanding event of that period was the Purim ball and celebration in honor of the fiftieth anniversary of the founding of the Hebrew Benevolent Association, and this function netted the Federation about \$18,000.

When the World War broke out, the Federation co-operated with the American Jewish Committee in raising funds for the Jewish war sufferers. Judge A. K. Cohen became chairman of the welfare committee. This new committee invited Morris D. Waldman of New York as executive director and a campaign was launched for \$250,000 to establish the work of the Federation firmly. Under Mr. Waldman's direction there was initiated District Service with a campaign launched for

\$250,000 to establish the work of the Federation firmly. Under Mr. Waldman's direction there was initiated District Service with a campaign launched for

in five sections of the city. Local committees were created and these representatives of the respective communities were to co-operate with the paid social workers.

In a short time other groups were admitted to the Federation, namely, the Jewish Prison Aid Society, Country Week Association, Jewish Maternity Clinic and the Jewish Children's Aid Society. A Children's Bureau was also organized to facilitate the work of placing the children, and the local chapter of the Council of Jewish Women became affiliated with the Federation.

A. C. Ratschesky did splendid service for nine years as president of the Federation and declined re-election. Louis Baer was elected as his successor.

In 1919 Dr. Maurice B. Hexter of Cincinnati was selected as executive director of the Federation to succeed Mr. Waldman, who had performed excellent service but sought relief from his trust. The Federation grew constantly and in 1920 the campaign called for \$400,000. Another important organization was formed in 1920, the Big Brother Association, and in the same year the Beth Israel Hospital petitioned a subvention and has now become a beneficiary of the Federation.

To succeed Mr. Baer as president, Louis E. Kirstein, well known as a public-spirited philanthropist, became president. In the next year, 1923, the Hecht Neighborhood House and the Benoth Israel Sheltering Home became constituent societies.

Aside from its purely philanthropic and charitable work, the Federation was gradually becoming directly interested in the progress of Jewish education in Boston and the Associated Hebrew Schools of Boston came under its wing with the formation of the Bureau of Jewish Education.

In 1925 Mr. Kirstein resigned after three years of faithful service and A. W. Kaffenburgh, who had a decade's experience in public welfare work, became president. The constituent societies associated with the Federation are the following: Baron de Hirsch Fund Committee, Benoth Israel Sheltering Home, Beth Israel Hospital, Bureau of Jewish Education, Children's Bureau, Council of Jewish Women, Country Week Association, District Service, Hebrew Free Burial Association, Hebrew Women's Sewing Society, Hecht Neighborhood House, Home for Jewish Children, Jewish Big Brother Association, Jewish Children's Aid Society, Leopold Morse Home Fund, Mt. Sinai Hospital Society, United Hebrew Benevolent Association, United Moeth Hitim Association, Jewish Maternity Clinic Association, Jewish Prison Aid Society.

It is significant to mention at this point that the budget of the Federation for 1924-1925 was over \$420,000, a rather decided increase

of a former income of about \$10,000 of the Benevolent Association of a former day.

The Women's Organizations

At this point it is important to state that the Jewish women of our community have performed excellent service in behalf of the needs—charitable, social and cultural—of our growing community. There is today in Boston a League of Jewish Women's Organizations of which Mrs. Ely Feibelman is president, assisted by the following officers: Mrs. Daniel Frank, honorary president; Mrs. I. K. Prager, first vice-president; Mrs. David A. Lourie, second vice-president; Mrs. Henrietta Benjamin, third vice-president; Mrs. Lewis Goldberg, treasurer; Mrs. Harry M. Taylor, corresponding secretary; Mrs. J. O. Ross, recording secretary; Mrs. David Caro and Mrs. N. A. Pelonsky, auditors.

The following organizations send representatives to the League which thus serves as a forum and as a parliament of Jewish women's activities in our midst: Amos Lodge Auxiliary No. 25, Beth Israel Hospital Auxiliary No. 11, Boston Section National Council of Jewish Women, Brookline Service Club, Cambridge and Somerville Hebrew School Auxiliary, Chelsea Malbush Arumim, Country Week Association, Daughters of Zion, Frauen Verein Convalescent Home, Boston Chapter of Hadassah, Chelsea Chapter of Hadassah, Hebrew Ladies' Free Loan, Hebrew Ladies' Society of Roxbury, Hecht Neighborhood House Auxiliary, Helping Hand Auxiliary of Home for Jewish Children, Jewish Anti-Tuberculosis Association, Jewish Children's Aid Society, Jewish Maternity Clinic Association, Jewish Women's College Club, Ladies' Auxiliary of Hebrew Educational Alliance, Ladies' Auxiliary of Chelsea Hebrew School, Ladies' Mizrachi, Noemi Lodge No. 11, U. O. T. S., Revere Hebrew Ladies' Charitable Association, Roxbury Ladies' Aid & Fuel Society, Roxbury Ladies' Bikur Cholim Association, Sisterhood Adath Jeshurun, Sisterhood Beth Hamedrash Hagodol, Sisterhood B'nai B'rith of Somerville, Sisterhood Chevra Kadusha, Sisterhood Kehillath Israel, Sisterhood Temple Azkanizin, Sisterhood Temple Beth El, Sisterhood Temple Israel, Sisterhood Temple Mishkan Tefila, Sisterhood Temple Ohabei Shalom, Sisters of Rebecca Society, Sisters Who Visit the Sick, Inc., West End Hebrew Free School, West End Ladies' Auxiliary of Hebrew School Evrio, Women's Scholarship Association, Boston Young Women's Hebrew Association.

All these organizations and their splendid work are the result of the steadfast pioneering performed by the pioneer Jewish women workers of the last century. Notable among these is Mrs. Lina Frank

Hecht, who is mentioned with reverence by all who have known her. Other tireless workers are Miss Goldie Bamber of the Hecht Neighborhood House, Mrs. Nancy Spitz, Mrs. Milton J. Rosenau, Mrs. Isaac Harris, Mrs. I. K. E. Prager. It is significant to mention that the Council of Jewish Women was first organized in Boston about thirty years ago with Mrs. E. Van Noorden as president, Mrs. Ely Feibelman as secretary, and Mrs. Felix Kornfeldt as treasurer. In December of last year, the Council commemorated the anniversary of three decades at the Hotel Somerset and the first officers read their first reports to the wrapped attention of those present who saw the great proportions to which women's work in Boston had grown.

There is yet to be mentioned in our own time particularly the Senior Hadassah as an excellent example of the splendid type of service Jewish women have been rendering in our community under the guidance of Mrs. Rubenovitz, Mrs. Lourie, Mrs. Burmon, Mrs. Mann, Mrs. Myerson, Mrs. Wyner and many others who certainly are worthy of honorable mention in the work performed by the women's branch of the Zionist Organization in behalf of the hygiene and sanitation of the growing land. An offshoot of this mother organization is the Junior Hadassah which has also done exemplary service. Then for the young people there are the Young Judaea, Young Israel, Avukah (Student Zionists), the college Menorahs, the several junior councils and various other clubs and societies of an athletic, literary and social nature, for all ages.

The New Century Club

A very significant Boston organization is the Jewish professional men's society known as The New Century Club. It is clear that no history of any community can be considered complete without an examination into its cultural, social, economic status. It would have been ideal to have incorporated a study of the many splendid professional men we have in our community. Physicians, lawyers, men of letters, accountants, etc., should have been treated separately. But space and time are the two eternal merciless tyrants that are often in the way like immovable pillars of steel. Hence it is essential to present a brief survey of the past and present standing of the New Century Club of Boston.

I gladly acknowledge my indebtedness for the facts I present to Mr. Edward J. Bromberg, a native of Roxbury and well known to our entire community for his versatility of public service. It was on January 1, 1900, I learned, when there gathered thirteen young Jewish professional men at Verelli's Cafe on Hayward Place, Boston, and organized the New

Century Club, a most descriptive name in view of the time of their first gathering. Of the original thirteen, Joseph Spencer died only last year. Jacob J. Silverman was chosen president, William M. Blatt, vice-president, and Edward J. Bromberg secretary-treasurer, a position which he has held to this day.

The original thirteen gradually increased so that now the club has more than four hundred and fifty members with a growing waiting list. The club was later chartered as a Massachusetts corporation and its name shielded by registration. The following are the charter members in alphabetical order: Dr. Louis Arkin, William M. Blatt, Edward J. Bromberg, Dr. Louis M. Freedman, Dr. Maurice Gerstein, Albert A. Ginzberg, Dr. Harry Linenthal, Judge David A. Lourie, Moses S. Lourie, Philip Pinkney, Aaron Pinkney, Philip Rubenstein, Jacob J. Silverman, Samuel L. Silverman, Joseph S. Spencer, John S. Slater, David Stoneman and Abraham C. Webber.

The New Century Club has a wide program. Its purpose is lucidly and clearly formulated by its historian, William M. Blatt, who writes of the club as follows: "It is Jewish; it is limited to the learned and certain almost learned professions and to the unfair sex; it is not an organ of publicity for any member or cause; it is not directly an organ of charity nor education. It is indirectly and unofficially, but we think potently behind every worthy movement for public welfare and progress and especially Jewish welfare and progress."

In accordance with its by-laws the club seeks to maintain high standards among Jewish members of the various professions and to foster the arts and the sciences. Membership is possible for those in law, medicine, dentistry, education, accounting, journalism, literature, music, theology. Among the illustrious members of the club are: Justice Louis D. Brandeis of the Supreme Court, Judge Julian W. Mack of the Circuit Court, Professors Milton J. Rosenau, Felix Frankfurter and Nathan Isaacs of Harvard University, and Dr. Maurice B. Hexter, director of the Federated Jewish Charities.

The following members have served as the club's presidents: Jacob J. Silverman, William M. Blatt, Moses S. Lourie, Albert A. Ginzberg, Dr. Harry Linenthal, Judge A. K. Cohen, Abraham C. Webber, Dr. Louis Arkin, Judge David A. Lourie, Philip Pinkney, Dr. Charles Askowitz, Mark M. Horblit. Joseph Michelman acts in this capacity now. Edward J. Bromberg has functioned as the club's treasurer from its very origin. The other officers are: James D. Glunts, first vice-president; Hon. Lewis Goldberg, second vice-president; Harry L. Michaels, re-

cording secretary; Caspar Cohen, financial secretary. The present executive board consists of Dr. Maurice E. Barron, Dr. Samuel Berry, Simon Cohen, Dr. Samuel Edelstein, Mark W. Horblit, Dr. A. J. Hurwitz, Maurice A. Kamm, Joseph I. Krafur, Dr. Julius H. Levine, Dr. Hyman Morrison, Israel Ruby and David Watchmaker.

The club members meet once a month to dine and hear a lecture by some prominent individual. Among its celebrated guests have been Israel Zangwill, Nahum Sokolow, Dr. Chaim Weizmann, M. M. Ussischkin, Prof. Albert Einstein, Dr. Schmarya Levin, Dr. Ben Zion Mosessohn, Nathan Isaacs, Jacob H. Schiff, Louis Marshall, Nathan Strauss, Felix Frankfurter, Milton J. Rosenau, Justice Louis D. Brandeis, Judge Julian W. Mack and Judge David A. Lourie.

The great day of the club is February 21 when its anniversary is held, and a truly fraternal spirit is demonstrated. Though there is a strict rule against the solicitation of funds a good deal of money is given by the club members for various causes. Not so long ago, in commemoration of its twenty-fifth anniversary, the club established two loan funds for worthy students, one at Harvard and one at the Hebrew University of Jerusalem, gratefully received by the respective representatives, Charles Francis Adams and Dr. Chaim Weizmann. The loan is available to all students regardless of race, creed or color, special recognition however being given to those majoring in Hebrew and Jewish history and philosophy.

The club has also been host to several Governors of our Commonwealth of Massachusetts (President Coolidge when Governor), members of the Federal and State judiciary and notable educators like the late President-Emeritus Charles W. Eliot of Harvard, President-Emeritus MacLauren of the Massachusetts Institute of Technology.

The members of the club pride themselves with reason on the ethical code maintained by its members, a criterion which guides them in their relationship to each other, to the club and the wide world. Thus the New Century Club has to its record more than a quarter-century of useful service and excellent influence. It has become an honorable fixture among the old institutions of Massachusetts.

For the occasion of the celebration of the twenty-fifth anniversary of the founding of the club, the playwright, Mr. William M. Blatt, penned the following acrostic poem:

N ow that the Century is quarter
sped
E nabling us to see, in part, its
goal,
W hat is the story that can thus
be read?

Call we the scenes upon the record roll.

Eternal Father and Eternal God
Never more clearly was Thy mercy shown

Than in the loving care Thou hast bestowed
Upon our little group, and not alone
Remained our rock, but added to our store,
Year after year increasing our success.

Come now, and Israel's Rock let us adore,
Let us unite our father's shield to bless.
Unto Thy altar we, Thy children, come.
Boruch Atah Ail Melek Ha-Olam!

THE BUREAU OF JEWISH EDUCATION

Those that know anything about the Jewish Community of Boston are aware that it is one of the most cultured and accomplished in America. But the fact remains that its culture thus far consists of an acquaintance with general learning. Jewish lore, Hebraic civilization still remains *terra incognita* to many Jews and Jewesses. It is clear that if our flourishing community is to retain its Jewishness it will not do so by maintaining an orphanage, a Home for Aged, a hospital, an asylum, a club, a sewing circle or anything else of this nature. And I do not make this statement with any malice or satiric intent. It is the stern truth that faces us, that our active, bustling Jewish life of today will be but a memory like the old Jewish Cemetery at Newport unless we provide for the education of our young in a Jewish manner; only thus can the ancient heritage be continued and only thus can we avert annihilation.

Hence in the following pages will be found a thorough survey of the origin and development of the Bureau of Jewish Education, the finest flower of which is the Hebrew Teachers' College; the material necessary was kindly provided me by the man who has been through the entire storm, Louis Hurwitz, superintendent of the Bureau.

The Bureau of Jewish Education is responsible for much of the standardization and progress that Boston Jewry can now boast of. It came into being during the summer of 1917 when Mr. Louis Hurwitz, superintendent of the Bureau of Jewish Education since its organization, was invited to Boston to make a survey of the condition of Jewish education there. The ground was partly prepared for organization through attempts made by Judge A. K. Cohen, Rabbi H. H. Rubenovitz, Dr. Leon S. Medalia, Mr. Albert Hurwitz, Rabbi Harry Levi and others. Some meetings were held of repre-

sentatives of various schools and organizations but they did not succeed in forming a permanent organization. The survey made by Mr. Hurwitz brought out the fact that progress was impossible unless the schools formed a community organization and a substantial subsidy be given by the Federated Jewish Charities. Accordingly, such an organization was formed in September, 1917. All the twelve Hebrew Schools of Boston joined it. The Federated Jewish Charities granted subsidies to the schools beginning June, 1918. As a result of these subsidies the salaries of teachers, which were unusually low, were raised on the average of 25 per cent.

During the spring of 1918 courses under the name of the Hebrew Teachers' Training School were organized by the Bureau. These courses were offered to a number of young people who were drafted into the teaching profession because of the shortage of teachers, but whose Hebrew and Pedagogical equipment were insufficient. These courses were maintained until the fall of 1921, when the Hebrew Teachers' College was organized by the Bureau. From its very inception, the Bureau decided that progress in Hebrew Schools would be possible only in proportion to the ability and quality of its teachers. Accordingly, a very serious attempt was made to obtain well-qualified teachers for Boston. That was not an easy task considering the shortage of teachers and the fact that the cost of living was rising by leaps and bounds, while Hebrew Schools were not ready to raise the teachers' salaries accordingly. Yet the Bureau succeeded in slowly replacing all the old type "Melamdim" so that Boston can point to the fact that in all the Hebrew Schools of Greater Boston there is not a single representative of the type which made the Jewish School a sad joke.

In 1920 a reorganization took place. The Sunday schools, supported by separate subsidies of the Federated Jewish Charities, and which were organized under the name of the Bureau of Jewish Religious Schools, joined the Hebrew School Organization which was known as the Associated Boston Hebrew Schools. The new organization adopted the name of the Bureau of Jewish Education.

Immediately following this reorganization it was decided to organize the Hebrew Teachers' College where a serious attempt would be made to train Hebrew teachers, as well as to offer an opportunity for the advancement of Hebrew scholarship. The story of the Hebrew Teachers' College is told elsewhere in this volume.

The Sunday schools conducted by the Bureau of Jewish Education

were reorganized into twice-a-week schools. One session a week was found to be entirely insufficient; the two sessions calling for a total of four hours a week are therefore a sort of a compromise with children who for some reason cannot be persuaded to attend the more extensive course offered by the regular Talmud Torah, where five sessions a week are held. The Bureau hopes, however, that with each succeeding year the number of children that will be attracted to the regular Hebrew School will increase.

The Bureau of Jewish Education did away with the disgraceful sources of support for Jewish schools. Subsidies, small as they were, were offered on condition that children should not be sent to funerals as they used to be sent for many years; that people should not go from door to door with boxes asking for pennies and nickels; and that collections at cemeteries and weddings, where the Jewish school child is supported as a pauper, be stopped.

At the same time the Bureau conducted an intensive propaganda for Jewish education. It constantly urged the fact that the community is not spending enough money for the education of its young; that to attract better teachers a living wage must be paid; that school buildings must be erected for the purpose, instead of their being housed in remodelled tenement houses and fire-traps; that teachers must be allowed to grapple unhampered with the many difficult problems that confront them in the changing conditions of Jewish life in America; that parents should be willing to bear their share in paying increased tuition fees; finally, that the leading men and women of the community must identify themselves with the work of Jewish education inasmuch as it is the very foundation upon which the future of the Jewish community could be erected.

The Federated Jewish Charities gave the Bureau on the average of \$50,000 a year to conduct its work. Out of this sum nearly half went to the support of the Hebrew Teachers' College. Out of the other half, small subsidies have been given to about fifteen Hebrew Schools, which have no rich synagogues to support them, such as is the better fortune of five other Hebrew Schools in Boston. About one-half dozen extension schools were maintained, as well as a central office.

The Bureau of Jewish Education succeeded in arousing public interest in Jewish education so that several excellent schools buildings were erected on the initiative of independent synagogues. Several more buildings are now being planned. Credit for new buildings is particularly due to the following synagogues:

Adath Jeshurun, which erected the Menorah Institute; Beth El Congregation, which erected a large Hebrew School on the corner of Glenway and Bradshaw streets; the Otisfield Hebrew Congregation, which erected the large Roxbury Hebrew Free School, and the Ohabei Shalom Temple, which erected the Temple Center on 1187 Beacon street, Brookline. Temple Israel is now planning to erect a schoolhouse for twenty-six classrooms. A very large building has been started on Morton street, Mattapan. When completed the building will have twenty-two classrooms, and will accommodate about 1,000 children. This last building was started by the Dorchester-Mattapan Hebrew School Organization which struggles now with the problem of how to interest the community sufficiently to make it possible to carry the plan to completion.

The Hebrew principals and teachers of Greater Boston have rendered most notable service to the cause of Jewish education. They responded to all calls for standardization and progress. Under the guidance of Dr. Nisson Touroff, dean of the Hebrew Teachers' College, a Principals' Association was organized in 1922. Under the direction of this Principals' Organization a curriculum was prepared and adopted in practically all the schools of Greater Boston and vicinity.

A Hebrew stage, in which a number of principals and teachers participated, as well as a number of students at the Hebrew Teachers' College, was organized in 1925. This organization produced in the auditorium of the Hebrew Teachers' College about a dozen Hebrew plays, and already succeeded in creating a special Hebrew theatre audience. Knowing the tremendous influence that the theatre has on the public, we can surmise the constructive influence that a good Hebrew stage will have in Boston.

The Bureau of Jewish Education can also point out several very serious shortcomings. Its budget is insufficient to meet the many crying needs in the field of Jewish education. The shortage of the budget hinders work, the good will of the Federated notwithstanding. It is ascribed to the lack of sufficient response on the part of the Jewish community of Boston to the call of the Federated for more funds. As soon as the Federated will be in a position to increase its means, the Bureau is sure to get a fair share. The shortage of sufficient workers in the respective schools has reached an acute stage with the increase in attendance and cost of operation of schools. Increased active interest must be created or the school system will fall into a precarious condition.

The scope of financing Jewish education is constantly widening. In 1917, when the Associated Boston Hebrew School Organization

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was formed, the total cost of all the schools was \$32,000. In 1926 the cost amounted to \$275,000. This is explained by the more than doubling of the attendance, and by the improved standards. In spite of this increase, Boston is yet behind a number of cities as regards salaries paid to teachers. If we are to hold in the profession of Jewish education those who are now engaged as teachers, and those who will graduate from the Hebrew Teachers' College, the profession of Jewish education must be made secure both as to the salary paid and as to the tenure of office.

At the present time the Bureau of Jewish Education is organizing a Jewish Education Week to be held during Passover. All the rabbis of Greater Boston, and many organizations, and influential individuals have promised co-operation. The purpose of Jewish Education Week is to bring the problem of education before the community and thereby secure more active interest in the conduct of Jewish schools.

There are 17,000 Jewish children who attend school in Boston. Of these only about 6,000 are getting any Jewish education. The other 11,000 remain a challenge to Boston Jewry. Mattapan is now the largest Jewish section of Boston:

maintained by the Bureau, and one Sunday School conducted by Temple Israel. The total attendance in these four schools amounts to 600 children, while the number of Jewish children of school age is over 4,000. These four schools are most miserably housed. The new building started on Morton street could take care of almost twice the number of children now attending Jewish schools. It is over a year since the building was started, but it has not proceeded beyond the erection of the foundation walls. Local interest is at a very low level. This condition is a challenge to the entire community.

In 1925 the Bureau was fortunate in securing Professor Nathan Isaacs as its president. The former president, Dr. Leon S. Medalia, who was president of the Bureau and the Hebrew Teachers' College, was thus released to devote his entire time to the Hebrew Teachers' College. New interest was created in the work of the Bureau since the coming of Professor Isaacs. It is hoped that in the near future the Bureau will succeed in creating the necessary source for the increased financing of Jewish education as well as the necessary active workers. At the present time the affiliation of the Bureau is as follows: Hebrew Teachers' College, seventeen Hebrew Schools, four Sunday Schools, Week Schools, ten educational

organizations. The Board of Delegates, consisting of representatives of each of the above institutions, meets about four times a year. The Board of Governors meets about once in two months. The Executive Committee, consisting of seven members, meets about once a month. The central office of the Bureau is at 24 Province street, Boston. The Bureau renders service not only to affiliated schools but also to schools and educational organizations of Boston and vicinity that are not affiliated with it. The officers of the Bureau are: Professor Nathan Isaacs, president; Judge David A. Lourie, vice-president; Morris Morse, treasurer; Meyer J. Sawyer, secretary, and Louis Hurwich, superintendent.

THE HEBREW TEACHERS' COLLEGE

BY LOUIS HURWICH
(Superintendent, Bureau of Jewish Education)

(This paper was especially prepared for our Jubilee issue by Mr. Hurwich, who by virtue of his work and achievement, is more versed in the story in question than any one else in our community.)

On Wednesday, March 16, 1927, the news spread with the speed of telephone and telegraph messages that Governor Fuller signed a bill which was passed unanimously in the House of Representatives and

the Senate, authorizing the Hebrew Teachers' College to grant the degrees of Bachelor, Master, and Doctor of Hebrew Literature, Hebrew Laws, and Jewish Education. The petition was recommended to the Legislature by Mr. Payson Smith, Commissioner of the Department of Education of Massachusetts. There was much rejoicing in the circles close to the Hebrew Teachers' College. There was also astonishment on the part of the man on the street. Has Boston already achieved the distinction of developing a Hebrew institution deserving collegiate rank and the formal approval of the State? Fortunately for American Jewry, this is already an established fact. A crying need, a sound plan, financial backing, personal sacrifice on the part of a distinguished dean and his faculty, plus great moral support from the system of Jewish schools, are the stones which constituted the material out of which the Hebrew Teachers' College was erected.

It will be of interest to the public to know the steps that lead to the organization and to the rather astonishing growth of the Hebrew Teachers' College. In December, 1920, an abandoned synagogue located at 14 Crawford street, Roxbury, whose mortgage had been foreclosed for two years, was bought by the Bureau of Jewish Education, upon the recommenda-

tion of the writer, for \$8,300, of which \$300 was paid in cash, and the balance on a mortgage for five years. The plan was to open there a Hebrew Teachers' College. On April 26, 1921, at a meeting held at the Elysium Club, it was decided to form a permanent Hebrew Teachers' College organization and to engage Dr. Nisson Touroff, a world famous pedagogue and scholar, as dean, his term of office to begin on September 1 following. With much difficulty, \$3,000 was collected for the repair of the building and for the purchase of indispensable school equipment. People were skeptical about the future possibilities of the institution, and the initial registration was very slow, indeed. The first formal session was held on Sunday morning, November 27, 1921. The total registration at that time was thirteen. There were two classes. One class consisted of advanced students, and the other of those who registered for an elementary course in Hebrew. Throughout the first year, the skeptical attitude of the community persisted. The year ended with a total registration of twenty-three students. At that time, Dr. Touroff announced his intention to resign, but was persuaded to remain upon promises that every effort would be made to create new possibilities for the institution's growth.

The second year started more auspiciously. Forty-two students registered. The number doubled during that year, and the future of the institution then became safe. The registration continued to grow. At the present writing, the total registration of students who attend daily is 157. In addition, sixteen are registered in the Graduate Department, and sixty-two are



View of New and Old Buildings of the Hebrew Teachers' College

registered in the Extension Department.

Purpose of the Hebrew Teachers' College

The purpose of the Hebrew Teachers' College is two-fold. In the first place, it aims to supply the many Jewish Schools of Boston and the rest of New England with properly trained teachers. With the cessation of immigration, the need for the Hebrew Teachers' College became very acute.

It is practically axiomatic that native children benefit most when taught by native teachers, provid-

ed that the latter have the necessary knowledge and pedagogical training. Boston schools in particular have been fortunate in enjoying services of a number of European-born, very capable and successful teachers. Their number, however, is not large, and new-comers have been few, indeed. The question then arose, will it be possible to find enough American young men and women who will be satisfied to devote themselves to many years of study, in order to qualify for the insecure, poorly paid teaching profession in Hebrew schools? The idea in back of the organization of the

Hebrew Teachers' College assumed that such people could be found; that with a sufficiently good teaching staff, the profession of the Hebrew teacher will become more secure, more remunerative, and duly respected.

Another aim of the Hebrew Teachers' College was to make possible the development of Jewish scholarship in this country. A learned laity is as necessary for the cultural development of a people, as a learned teaching staff. In fact, the success of the later group is conditioned upon the presence of the former. Throughout the history of the Jewish people, the number of men who studied for the sake of study, has always been very great. It was ardently believed that with the many changes for the better in the life of the Jewish people, Jewish scholarship had a great future in this country. From its very beginning, therefore, the Hebrew Teachers' College aimed to attract young men and women who meant to pursue Jewish studies "lishmah," for its own sake. In both these aims, the work of the Hebrew teachers has already achieved much success.

In 1924, it became evident that the original quarters of the Hebrew Teachers' College were altogether too small. An ambitious plan for the erection of a large annex was decided upon, and in 1925 the new building adjacent to the old one was completed. The college building now consists of a large gymnasium which also serves



Original Quarters of the Hebrew Teachers' Co'



Left to right: Leon S. Medalia, Lieut.-Col., Medical Reserve Corps, U. S. A.; Prof. Nathan Isaacs, Professor, Graduate School of Business Administration, Harvard University; Prof. Harry A. Wolfson, Professor Jewish Literature and Philosophy, Harvard University; Louis Hurwicz, Superintendent, Bureau of Jewish Education; Dr. Nisson Touroff, Former Head of Jewish School System of Palestine; Dean, Hebrew Teachers' College, 1921-26; Dr. Maurice B. Hexter, Executive Director, Federated Jewish Charities, Instructor and Tutor, Harvard University; Louis E. Kirstein, formerly President, Federated Jewish Charities, and President, Board of Trustees of the Boston Public Library.



Left to right: Judge David A. Lourie, Judge, Superior Court of Massachusetts; Judge A. K. Cohen, Special Justice of Municipal Court, City of Boston; A. W. Kaffenburgh, President, Federated Jewish Charities; Max Shoolman, Formerly Chairman Keren Hayesod; Morris Morse, President, Brotherhood Temple Israel; A. S. Hirshberg.



Nathan Pinanski, President, Congregation Adath Jeshurun; Meyer J. Sawyer, Secretary, Bureau of Jewish Education; Jacob Charak, Donator of Bookcases to the Library; Joseph Rudnick, Member of Building Committee; J. J. Kaplan, Hon. Lewis I. Goldberg.

class-rooms, an office, a reading room for the public, two rooms for medical examinations, and a roof garden. The college buildings stand in the midst of a square lot consisting of 16,003 square feet. The location is central. Within ten minutes' walk, there are Hebrew schools, with a total attendance of over 2,000 children. It is within a half hour's ride from any Jewish section in Boston. In fact, one-third of the student body comes daily from out of town. The two buildings of the Hebrew Teachers' College are now worth at least \$150,000. The present obligations consist of a first mortgage of \$26,000 and a second mortgage of \$15,000.

In 1924, Mr. Morris Feinberg presented to the Hebrew Teachers' College over 2,000 volumes, consisting of works in Hebrew and in different languages, all dealing with Jewish subjects. He purchased these books in Germany, upon the recommendation of Rabbi Louis M. Epstein. In the same year, a medical staff was formed for the purpose of giving the students frequent health examinations. This step was found necessary in view of the very heavy burden carried by the entire student body, who

attend a secular high school or college in the morning, and then come for their Hebrew studies in the evening, a task which is almost double that carried by the ordinary student.

Course of Study and Degrees

A four-year course was originally decided upon. Admission was open to the graduates of accredited Talmud Torahs, where a six-year curriculum is adopted. Daily attendance for a total of ten hours a week was required from the very beginning. In 1923, it became evident that this course was not quite sufficient, and it was, therefore, decided to organize a preparatory two year course to be known as the Hebrew High School. In the fall of that year, that course was opened. Six years' work are thus required after the graduation from a Talmud Torah, before a student can receive his diploma.

Prior to the submission to the legislature of the petition for a charter, it was decided to make the following changes in the course of study:

The Preparatory Course to consist of four years, with daily at-

tendance for a total of ten hours a week.

Upon graduation from the Hebrew High School, and upon graduation from a secular high school, admission is open to the Hebrew Teachers' College. Sessions during the Freshman and Sophomore years to be held daily between 4 and 8 p.m. for a total of ten hours of class-room work in the Freshman year, and eleven hours per week in the Sophomore year. During the academic years, beginning in the fall of 1927, 1928 and 1929, students of the Junior and Senior years will be required to take up practice teaching in Hebrew schools between 4 to 6 p.m., and to attend daily the Hebrew College sessions between 7 to 9 p.m. A passing mark will be required for practice teaching as well as for the class-room work. During this time, Juniors and Seniors will also be required to attend a secular college.

Upon the completion of their Senior year at the Hebrew Teachers' College and after the completion of at least two years at a secular college, a teaching diploma will be awarded, together with the degree of Bachelor of Jewish Education. From the fall of 1930,

Juniors and Seniors of the Hebrew Teachers' College will be expected to attend in the morning from 9 to 12 a.m. for a minimum of fifteen hours a week. They will also be required to take up practice teaching for a minimum of two hours a day in an accredited Hebrew School. Students will be allowed to accept remuneration for practice teaching during the said period.

Graduations

In June, 1925, twelve students were graduated as Hebrew teachers. All of them were placed in Hebrew Schools of Boston and vicinity at a minimum salary of \$30 per week for a total of twenty hours' teaching per week. In June, 1926, another group of twelve students was graduated as Hebrew teachers. These, too, were placed in schools of Boston and vicinity. Two of the 1925 graduates were accepted as head teachers in Worcester, Mass., and in Bangor, Maine. The reports of the success of the graduates are very satisfactory. The graduates are now placed as follows:

Graduates of 1925—Joseph Diamond, Worcester, Mass. (head teacher); Leslie Flaksman, Boston,

Mass.; Eva Goldman, Lynn, Mass.; Leah Kaplan, Brookline, Mass.; Jacob J. Kekst, Malden, Mass.; Sophie Klayman, Malden, Mass.; Jacob Rotman, Roxbury, Mass.; Aaron S. Shain, Roxbury, Mass.; Sidney Shefner, Boston, Mass.; Aaron Schwartz, Bangor, Maine (head teacher); Max Simons, Bangor, Maine; Joseph Wilfand, Boston, Mass.

Graduates of 1926—Oscar Feinsilver, Beverly, Mass.; Ruth Goldstein, Dorchester, Mass.; Frank E. Manuel, Brookline, Mass.; William Metcalf, Roxbury, Mass.; Anne Orris, Brookline, Mass.; Samuel Orris, Roxbury, Mass.; Arthur Rapport, Lynn, Mass.; Morris Rovinsky, Roxbury, Mass.; Ruth Sheinfeld, Manchester, N. H.; Anna Shapiro, Boston, Mass.; Isadore Stone, Everett, Mass.; Bernard Wantman, Cambridge, Mass.

In the fall of 1926, a Graduate Department was opened for the graduates of 1925 and 1926. Sixteen students have registered for courses which are given on Saturday evening and Sunday afternoon at hours which do not conflict with the teaching schedules at Hebrew schools. A total of sixteen courses have to be taken by the graduates in order to qualify them for the degree of Bachelor of Hebrew Literature. The future graduates of the Hebrew Teachers' College will take this work as a part of their undergraduate requirements. The fact that all the graduates who are now within easy riding distance from Boston are willing to take up another series of studies, is an additional proof of the possibility for Hebrew scholarship in this country.

Last fall, the student body organized a student synagogue which holds services on Saturday mornings in the college library. The services are conducted under the supervision of a 1925 graduate.

In 1923, extension courses were opened for people who did not aim to receive a diploma, but who were interested to pursue some Jewish subject. These courses were reorganized last fall, and were open to graduates of the extension classes maintained by the Bureau of Jewish Education. They now consist of a three-year extension high school course which requires a total of six and a half hours attendance per week, and a two-year training course requiring a similar attendance. Upon graduation from the training course, a diploma will be awarded entitling the student to teach in an extension school. This step has been taken in response to the need of better equipped teachers in the Sunday schools and twice-a-week schools of Boston and vicinity.

A lunch-room service was just opened at the Hebrew Teachers' College to accommodate the students who spend the greater part of the afternoon and evening at the Hebrew Teachers' College premises.

Dr. Touroff and His Successor

Dr. Nisson Touroff, dean of the Hebrew Teachers' College from its inception in 1921 to 1926, was largely responsible for the inner development of the Hebrew Teachers' College. His unusual pedagogic equipment and experience, his brilliant personality, and his contagious enthusiasm and devotion, overcame the many obstacles of indifference and skepticism that were numerous in the first period of the existence of the college. In 1924, Dr. Touroff announced that he would resign at the time when the Hebrew Teachers' College would produce two graduating classes. Upon his recommendation, the management of the college communicated with Dr. Samuel Perlman, famous pedagogue, Hebrew scholar and editor. Early in 1926, Dr. Perlman announced his acceptance of the office of dean to succeed Dr. Touroff.

He arrived in April, 1926, and acted as assistant dean during the summer of that year, and assumed full charge of the institution as dean on September 1. Dr. Touroff could render no greater service to the future of the college than by his recommendation of his successor. Soon after his coming, all those who came in contact with Dr. Perlman became convinced that the college secured a great successor. His personality, scholarship and devotion to duty, are equal to the great chances for development that the Hebrew Teachers' College now has. The college was also unusually successful in securing a very capable and devoted faculty, without whose enthusiasm and co-operation proper growth would have been impossible. The moral co-operation of the principals and teachers of Boston and vicinity, was another great factor which helped in the growth of the Hebrew Teachers' College.

Finances

It costs approximately \$30,000 a year to maintain the Hebrew Teachers' College. The Federated Jewish Charities has been financing the institution from the very beginning. The unhampered development of the college would be absolutely impossible without this mode of financing. Throughout the first years of trial and doubt, the management of the Hebrew Teachers' College enjoyed absolute freedom as to policies, methods of work, and selection of the personnel. Thanks are due in particular to Dr. Maurice B. Hexter, director of the Federated Jewish Charities; Mr. Louis E. Kirstein, and to Judge A. K. Cohen, who have always upheld such a plan of financing without interference.

The Hebrew Teachers' College enjoyed the moral backing of a group of devoted laymen such as Dr. Leon S. Medalia, president of the institution since its organization, and Messrs. A. S. Hirshberg,

Nathan Pinanski, Morris Morse, Jacob Charak, J. P. Morse, Morris Feinberg, Meyer J. Sawyer, Joseph Rudnick, Max Shoolman, Judge David A. Lourie and Dr. Louis Arkin. The rabbis of Boston have also given great moral assistance. Rabbi Harry Levi, Rabbi H. H. Rubenovitz and Rabbi Louis M. Epstein have been staunch friends of the institution since its very inception.

Visiting Lecturers

From the beginning of this year, the Hebrew Teachers' College was successful in obtaining a number of very prominent visiting lecturers, each of whom delivered a short series of lectures on a given topic. Thus far, Rabbi Louis M. Epstein gave four lectures on "The Development of the Halachah," Dr.

Nisson Touroff, four lectures on "The Abnormal Child," Dr. Mordchai M. Kaplan of New York, three lectures on "Toward a Philosophy of Jewish Education." At the present writing, Professor Nathan Isaacs of the Graduate School of Business Administration of Harvard University is lecturing on "Jewish Law in the Light of Comparative Jurisprudence." Dr. Isaac B. Berkson of New York will follow with a series of lectures on "Problems of Jewish Education in America." All these lectures are delivered in Hebrew. They are open to graduates of the Hebrew Teachers' College and to other qualified teachers.

A complete description of the many excellent courses given at the Hebrew College may be had by examining its catalogue.

Godfrey Morse First Boston Jew to Graduate Harvard

One of the most useful and prominent among the early Jewish citizens of Boston was undoubtedly Godfrey Morse. He was born in Wachenheim, Bavaria, in 1846, and arrived here at the age of eight. After attending the English High School and the Boston Public Latin School he entered Harvard in 1867. While at Harvard he was an editor of the Harvard Advocate and he was the manager of the first Harvard crew that went abroad to row against Oxford. These are unique distinctions for a Jew at that early period. In 1870 he received his A. B. degree, being the first Jewish boy of Boston to receive a degree from Harvard. The reader may be reminded of the A. M. degree conferred on Judah Monis in 1720, a century and a half previously. In 1872 Morse received his LL. B. degree at the Harvard Law School and he was soon admitted to the Suffolk Bar and before the Bar of the United States Circuit Court and Supreme Court. He also received an honorary degree of A. M. from Tufts College. In the practice of law he was associated with Lee M. Friedman and Percy A. Atherton. During 1876-1878 he served as member of the Boston School Committee. In 1882 and 1883 he was a member of the Common Council and also its president. Besides being chairman of the Massachusetts Democratic State Committee he received many other political honors and legal distinctions.

The significant element in the life of Godfrey Morse was his constant and open Jewishness. He was the first president of the Federated Jewish Charities, president of the Leopold Morse Home and of the Elvium Club. He was also vice-president of the Boston Home for Incurables and a trustee of the Boston Dental College. He was a Past Master of St. John's Lodge

of Masons. In 1907 he was married to Janet Rosenfield Conrad and in 1911 he died at Dresden, Germany, at the age of 65. "His will," writes Mr. Friedman, who knew him best, "was typical of his broad and liberal fellowship with every interest in the community. He left generous bequests not only to his friends but to Protestant, Catholic and Jewish charities, picking out with rare discrimination those with the widest scope of usefulness to the public at large. . . . His friends were legion and scattered all over the country. He had real qualities of leadership and always was to be found in the van of any progressive movement. He was at all times a staunch Jew and made the name of Jew respected wherever he was known." (Publications, Vol. XXII., pp. 230-231, Lee M. Friedman).

Mr. Friedman has himself carried on the tradition for service and Jewish interests of his friend and associate. Godfrey Morse was certainly an honor to the Jewish people and to Harvard, his alma mater, which received him as the first Boston Jewish boy, inaugurating a long line of eager young Jews who flock to the great university for a training of mind and character.

In our own day, some of the American universities are contemplating or are actually enforcing a restriction of the Jewish student body. We may remind them in this connection of the following memorable words of liberality written by no less a luminary than Thomas Jefferson in 1826: "I have thought it a cruel addition to the wrongs which that injured sect (the Jews) have suffered, that their youth should be excluded from the instructions in science afforded to all others in our public seminaries." (Cited in Publications, Vol. IV., p. 221, and Vol. XIX., p. 102, note 5).

The Historic Aspect of New England Jewry

THE STATES OF CONNECTICUT, NEW HAMPSHIRE, VERMONT, MAINE—FINAL RETROSPECT

THE third of the six New England States in importance from a Jewish viewpoint is Connecticut. Despite its "Blue Laws" which were severe against the Quaker, Adamite, and other heretics, Jews settled early in this state. The first reference to a Jew is November 9, 1659, when we are told a fine of twenty shillings was imposed on David the Jew (see the Public Records of the Colony of Connecticut 1850, vol. I., p. 343; Weeden's History, vol. I., p. 200; cited by Huehner, Publications, vol. XI., p. 86). A work published in 1886 (Hammond Trumbull, Memorial History of Hartford County, vol. I., p. 321) by the president of the Connecticut Historical Society, assures us that there is a Jewish reference back in 1650. The first allusion to more than one Jew is in 1660 when we find the expression "for the Jews" in connection to a local financial matter. In 1661 we are plainly told that "ye Jews have liberty to sojourn in ye town for seven months."

Huehner suggests with reason that these Jews must have continued to live there for there are later references to them found. Nevertheless, it is factual that no synagogue is constructed until 1847. In 1670 we hear Jacob Lucena was tried at Hartford and fined £20 "to be imprisoned until the fine is paid and immediately on his discharge to leave the colony" (Colonial Records of Conn., vol. II., p. 144; cited by Huehner, *ibid.*, p. 87). The offense must have been breaking the Sunday law as Huehner suggests because the court exercised clemency and abated the fine £10 since he was a Jew. Soon Lucena enlisted the help of Assur Levy, a burgher of New York and we find that the court showed considerable clemency "as a token of their respect to the sayd Mr. Assur Levy" (Huehner, Publications, vol. VIII., p. 9, and vol. XI., p. 87). Several other Jews are mentioned as litigants in the records of Connecticut during the early part of the eighteenth century. Thus we hear of Moses Levy and Isaac De Medina in 1723; Jacob Franks, Abraham Pinto, and Asser Levy, son of the New Yorker already mentioned, are referred to in 1724. Isaac Jacobs is mentioned in 1725. These first Connecticut Jews did not hail from one town but came from Stratford, Hartford and Brandford.

It is significant that the Isaacs family, previously mentioned as being non-Jews, are constantly referred to as descended from Jews. Several of its members, notably, Samuel, Benjamin, Isaac and Ralph Isaacs, are prominent in Colonial

records from 1748 to the time of the close of the Revolution. The New Yorker, Judah Hays, is mentioned as a litigant at Fairfield in 1747 and 1749. In 1748 we hear of Isaac Solomons, a Middleton Jew, who petitioned regarding the duty placed on goods he imported from London.

Since the references in regard to the presence of Jews are verified by court records, their truth is indubitable. Hence the statements by Ezra Stiles, the fifth president of Yale, that there were no Jews in Connecticut in 1762 and that the arrival of a Jewish family from the West Indies in 1772 at New Haven brought the first real Jews; these statements are incorrect, for beside the Pinto brothers, who abjured Judaism, there were other Jewish families there. In 1760 there were several Jews at Norwalk. Michael Judah was the leading figure there.

Their conversion notwithstanding, the most influential Jewish family in Connecticut were the Pintos. Isaac Pinto of Stratford appears in 1748; Jacob and Solomon Pinto lived in New Haven even in 1759 and between 1765-1773 figure prominently in the court records. A Jacob Simon is spoken of as a justice of the peace in 1773 and 1775 but Huehner cannot identify him as a Jew. Also the names Benedict Aaron, Samuel Abraham and Daniel Manuel defy analysis and examination as to their Jewishness.

Invariably, the Jewish residents of Connecticut were Whigs and so were found on the patriotic side of Revolutionary annals. In 1776 the patriot minister, Gershon Seixas, had the portals of his synagogue locked and many of his parishioners flocked to Connecticut. Solomon Simpson went to Danbury and there in 1780 was born his son, Sampson Simpson, later the founder of the Mt. Sinai Hospital. Solomon Hays went to Connecticut and died there before the war was over. Moses Simon, Aaron Isaacs and his son also were patriot refugees. It is noteworthy that a daughter of Aaron Isaacs married out of her faith and her son was John Howard Payne, the celebrated composer of "Home, Sweet Home" (Kohler, cited by Huehner, Publications, vol. XI., p. 92). Most of the fugitive patriot Jews fled from their elegant homes because they sided with freedom. Many of them settled in Norwalk.

During the Revolutionary War the British frequently raided Norwalk. In 1777 there was a petition against the unfairness and meanness of the tactics of entering the harbor under the cover of the night and bring ruin and devastation to

vessels and homes of the patriots. Among the signatories we have the names of Myer Myers, Solomon Simson and Benjamin Jacobs, well known as good Jewish workers.

In 1776 David Judah was a member of Captain Gregory's company. In 1777 Michael Judah obtains the privilege to bring a certain amount of sugar from Rock Hill for the people of Norwalk. In 1779 Judah Hays is mentioned as being ready for service.

During the Revolutionary War the most significant Jewish names are those of Jacob, Solomon and Abraham Pinto, the most prominent of the early Jewish graduates of Yale. Jacob Pinto is believed to be have been a member of an important political committee in New Haven in 1775. Jacob and Abraham Pinto were often the signatories on petitions which sought the removal of the Tories in their midst to minimize their danger.

As early as 1775, Abraham Pinto was a member of the 10th company, 7th Regiment of the Connecticut Line. William Pinto, whom Huehner takes to be a brother of Abraham, appeared as a volunteer in 1779 and in 1781. Both Abraham and Solomon Pinto were among the wounded patriots when the British attacked New Haven.

Solomon Pinto was the most conspicuous of the family. He was appointed ensign from civil life and he served meritoriously. He was a member of Captain Baldwin's company 1777-81 and in 1783 he retired, but under the act of 1818 he subsequently became a pensioner. Solomon Pinto has the honor of also being one of the original members of the Society of the Cincinnati in Connecticut, containing the best army officers.

No study of this early period of Jewish beginnings in Connecticut can be complete without a brief sketch of Ezra Stiles, the fifth president of Yale, a man known for his magnanimity of character as well as for his great learning. He was born at Worth Haven, Conn., in 1727. He entered Yale in 1742 and studied there for eight years and then devoted himself to missionary work among the Indians, which he had to abandon because of ill-health. From 1753 to 1755 he practiced law. He served in the Newport ministry and he was always interested in the Indians as the possible descendants of the Ten Lost Tribes. In 1777 he was elected president of Yale College. He began the study of French at fifty-seven in 1784. He was present at Washington's Inauguration which impressed him greatly (see interesting article, Ezra Stiles and the Jews, Willner, Publications, vol. VIII., pp. 114-126).

Of significance and interest to us is his fondness for Hebrew. In 1767, Dr. Stiles knew but ten Hebrew letters. One of his Jewish friends taught him the Biblical tongue and he soon began to translate from Hebrew into English and

to read it fluently. He later read ten pages of the Psalter every morning before breakfast. By following Stiles' voluminous diary one may follow the steady and determined progress he made in the mastery of Hebrew. In about two years' time he completed quietly a translation of the entire Bible. Stiles became so expert at his Hebrew studies that when he met Rabbi Hayyim Isaac Karigal in 1773, he wrote a Hebrew letter of twenty-two pages on "The Divinity of the Messiah." He soon mastered also Onkelos in the original and became well versed in Chaldee and Rashi, though not thoroughly. When he was inducted into his office as president of Yale in 1778, he delivered a Hebrew oration. Stiles' study of Hebrew, his friendship with six rabbis and his hope to prove the Indians as the descendants of the Ten Lost Tribes, and his frequent attendance at the service of the synagogue, and also the frequent references to Jews and Judaism in his diary, these characteristics indicate Ezra Stiles president of Yale, to have been a friend of the Jews and Judaism, despite any missionary tenets he held. Stiles also is a splendid embodiment of the Jewish influences on early New England Puritanism.

Early Maine, New Hampshire, Vermont

We now turn to a brief examination of the historic aspect of the remaining three States where little is found to indicate any Jewish life in the early days as we found in Newport and Boston. It is significant that the family name of Moses (there is a Senator by that name today) is found commonly throughout all New England and has been admitted to be of remotely Jewish origin. None of the three States here grouped together had any kind of Jewish life until about 1800, though individuals did appear occasionally as traders. W. D. Williamson in his "History of the State of Maine," makes no reference to Jews when speaking of religion. The same remains true for New Hampshire and Vermont (cf. note 6, p. 95, vol. XI, Huehner, Publications).

There is a reference in a letter of 1804 by Commodore Preble of Portland, Maine, to a Lieutenant Joseph Israel who fell before the walls of Tripoli, but there is no allusion to his possible Jewishness. The earliest mention of a Jew in Maine is Susman Abrams, a native of Hamburg, who settled there during the Revolutionary War and resided at different times at Waldborough, Thomaston and especially at Union where he conducted a tannery. He married a Christian woman and devotedly attended church, another one of those early "Meshummadim." He died in 1830 at the age of eighty-seven.

In the State of Vermont we hear of Benjamin Jacobs mentioned in 1872, who was permitted to pass through Windsor on his way to Quebec to negotiate an exchange of pioneers. Then there is reference to Benjamin Judah, a New Yorker, who with other distinguished New Yorkers drew up a petition that Vermont be recognized as independent of New York which had claimed it during the Revolutionary War and after.

In New Hampshire there are constant allusions to the Moses and Abrams families and they are often regarded as "Descendants of Jewish Christians." In 1693 Aaron Moses is mentioned. The Rev. M. T. Runnels in his "History of Sanbornton, New Hampshire," states that the tradition in New Hampshire was that the Abrams family was descended from two brothers, Christian Jews, who came from Palestine to New England, at an unknown date, their names being William Abrams, who was a ship's carpenter and fell into the sea and was drowned, and John, the other brother, who settled at Amesbury, Massachusetts (Runnels also states that the Abrams family is also related to the family of General Putnam and Daniel Webster by marriage. See Huehner, Publications, vol. XI., p. 97).

There is also a reference to a few other Jewish names in the early New Hampshire records. In 1770 among the individuals to receive land grants, Joseph Levy is mentioned. In 1777 we hear of William Levi of Somersworth, a private in the 2nd New Hampshire Continental Regiment. The only actual reference to a Jew *qua* Jew in New Hampshire before 1800 is that of Abraham Isaac, the Jew of Portsmouth, who settled there toward the end of the Revolution and was well known for his Masonic activities. He was among the petitioners for the incorporation of St. John's Lodge, F. and A. M. of Portsmouth, N. H., in 1799. An admirable appreciation of this avowed Jew is taken from a Gentile historian: "Abraham Isaac and his wife were natives of Prussia and Jews of the strictest sect. They were the first descendants of the venerable patriarch that ever pitched their tent in Portsmouth, and during their lives were the only Jews among us. He acquired a good property and built a house on State street. Their shop was always closed on Saturday." Brewster, the same writer, also tells us Isaac died in 1803 and he calls our attention to the noble tribute to this lovely twig of Abraham, written by the poet, J. M. Sewall:

"Entombed beneath where earth-born troubles cease
A son of faithful Abraham sleeps in peace;

In life's first bloom he left his native air
A sojourner as all his fathers were.
Through various toils his active spirit ran,
A faithful steward and an honest man.
His soul, we trust, now freed from mortal woes
Finds in the patriarch's bosom sweet repose."

(Quoted in Charles W. Brewster Rambles About Portsmouth, N. H. (second series) Portsmouth, 1869, p. 23, and cited by Huehner, Publications, vol. XI., pp. 98-99).

Impartial observers will agree that this epitaph on the tomb of the humble but honest Isaac is certainly more inspiring than the eulogy on the stone of Judah Monis the "Convertible."

Some of the New England Jewish Communities in 1900

The above closes the schematic discussion of the historic aspect of the four minor states from the point of view of early Jewish development. It will be in order at this point merely to indicate the bustling Jewish life that began to make its appearance in 1900. Following the report in the American Jewish Year Book for 5666 (1900-1901), we find that Connecticut has twelve prominent Jewish communities totaling thirty-six organizations of various types including synagogues, charitable, social and literary societies. The places where Jewish life appeared in 1900 are the following: Ansonia, Bridgeport, Derby, Hartford, Meriden, New Britain, New Haven, New London, Norwich, South Norwalk, Torrington and Waterbury.

Maine reported in 1900 three Jewish settlements—Auburn, Biddeford and Lewiston—with one congregation in each. Massachusetts has already been mentioned. New Hampshire is represented by two Jewish communities, Manchester and Nashua, with two congregations in the first and one in the second. Rhode Island then reported four settlements, Newport, Pawtucket, Providence and Woonsocket, with sixteen different organizations such as congregations, and charitable and social groups. Vermont is mentioned as having one Jewish community, namely, Burlington, with two congregations, one charity association and one educational society.

Since 1900 the communities have prospered everywhere due to an intensive cultivation of a genuine sense of Judaism and a sincere spirit of Americanism. With the great waves of Russian and Polish Jewish migrations in the early part of the twentieth century, because of the fiendish maltreatment of our brethren by a primitive autocracy, the Jewish communities throughout New England as in all America have grown in numbers, learning and prosperity.

In Retrospect

If we turn in retrospect upon the almost magical development of Jewish life in New England or in the rest of America, it is clear that Jews have not come mainly to satisfy their physical necessities, but rather, as I have intimated at the very beginning of this dissertation, they have been the Pilgrim Fathers *par excellence*, ever in quest of religious liberty and freedom of conscience. Albert Friedenberg does seem to believe that economics constituted an important factor in the Jewish penetration into America and sees no wrong in that fact. He writes in this regard: "If the Jews came hither for the sake of (to put it bluntly and succinctly) the 'full dinner-pail,' this circumstance does not involve a sacrifice of our great ideals. The individual settler was the forerunner of the group, the group of the congregation, the congregation in its turn of the national organization in its myriad forms" (Publications vol. XXVIII, p. 236; "Thoughts on the Philosophy of American Jewish History").

However, we can hardly be so dogmatic as to the economic motif in the Jewish settlement of America. To be sure, that man is mad who accuses his friend and fellow-human of malice, because he seeks to improve his economic conditions, provided, of course, the methods employed are honorable. Hence, it would be folly to question the Jewish motive for coming to these pleasant shores. But I maintain, if I may be allowed, that the urge that drove on Jews to this glorious land was not mere trade and traffic, but primarily, the yearning for religious freedom and cultural expression. I thus prefer the eloquent and sincere words of the late

sage of Cambridge, President-Emeritus Charles W. Eliot, who often spoke stirring and inspiring words about our people. In a memorable address delivered at Faneuil Hall, Boston, in 1905, on the occasion of the celebration of the two hundred and fiftieth anniversary since the first landing of Jews in America in 1655, the great humanitarian spoke as follows: "If ever any race came hither in search of liberty and equality before the law, and of the safety and prosperity which industry and virtue can win in a fresh land under just conditions, it is the Jews who have come to the United States since 1880. They have literally sought here freedom to worship God, freedom to live in peace, freedom to earn a livelihood by honest toil — all these liberties being denied them in the places whence they came. The Jewish race has been unique in its sufferings . . . The Jewish power of endurance and survival is due to their religious faith." And it is to give expression to the fullest fruition of the cultural and ethical ideals of our faith that we have frequently taken up the wanderer's staff, until in our own time, we believe we have found a haven of refuge in America and Palestine where alone the fullest and most complete expression of Jewish life will be possible.

JEWISH POPULATION IN THE SIX NEW ENGLAND STATES

State	Population in Year		
	1880	1897	1920
Connecticut	1,492	6,000	71,870
Maine	500	1,000	7,590
Massachusetts	8,500	20,000	199,300
N. Hampshire	150	1,000	3,370
Rhode Island	1,000	3,500	21,450
Vermont	120	1,000	2,260

AVUKAH

American Student Zionist Federation Boston District

Extends its most cordial greetings to the editors and publishers of The Jewish Advocate on the occasion of its Silver Jubilee.

Our intellectual youth looks to your paper with a pining of the eyes.

Are the Jews Losing Their Orthodoxy?

Written for The Jewish Advocate
By SOPHIE IRENE LOEB

Is religion losing its hold on the Jewry today?

Skeptics point to the querulous attitude of the Jewish youth. He doesn't accept the views of his forefathers blindly; he is asking questions about Jewish rites and customs, trying to dig down to the rudiments of his creed. No, the Jewish youth isn't losing his faith so much as shying away from the rigid orthodoxy handed down for the last 5,000 years.

Judaism has survived amid paganism and Christianity almost entirely because of this orthodox adherence to the old rituals. The thing to do is to answer the very pertinent questions of the modern Jewish youth, rather than to resort arbitrarily, "you must."

These rites and customs are symbols that serve to recall some sorrow suffered by the Jewish people—eating unleavened bread on Passover or fasting on Yom Kippur—or the close bond that unites the Jewish race—taking out the sefer-torah. Explain the significance of these rituals to the Jewish youth, get him to understand that these customs are not meant literally but symbolically, and you'll find him ready to accept far more than his critics expected.

The elderly devout Jewry is inclined to be out of sympathy with the modern attitude. But it is only by making him understand these practices that the Jewish youth will come to love his religion for its sentiment, spirit and weltch merz as embodied by these orthodox customs. Love of religion can't be forced just by a set of rules. And among our Jewish youth to day Judaism should be fostered for it is only by passing our creed on to the younger generation that Judaism can continue.

This is an age of mature youth; it's an age of disillusionment. Everything is questioned, even religion, even God. The recent suicide wave among college students shows with what intensity youth is questioning this life. And our answers about religion should be as straightforward as their questions. Explain the spiritual significance of putting on the talith, of Rushashoona, of Yom Kippur, of Passover.

The people who want to get away from these beautiful demonstrations of an ancient and fine faith do not realize the great psychology involved. Just as our every-day lives are filled with some great love and reverence, with sentiment and symbolism—something that we hug tight to our hearts—so, in like manner, one must go through customs and symbolisms and love of religion. For example, you will observe birth-

days, anniversaries, jubilees; you will revisit places that are replete with memories; you never fail to write that missive of cheer at certain times to people you love—all of these things you commemorate. In other words, the human being is so constituted that it is through sentiment and reliving and reacting and remembering the things that are near and dear to him, that goes for making his life complete and happy.

So our stern graybeards should be less intolerant towards this inquisition of modern youth. When they explain in terms of 1926 what was meant 5,000 years ago, then I expect to see a release of religious fervor among young Jewish folk and another religious renaissance. But when the old and the new remain at loggerheads, the young will distrust their beliefs and the elders will go to shule by themselves. It's up to the elder people to explain their customs. I can say for myself that what little I am today I owe to the orthodoxy of my mother.

The "back to religion" movement sponsored by Judge Rosalsky and the Ivriah by Mrs. Joseph Leblang deserve praise for the good they accomplish in exciting religious interest. This house-to-house work helps preserve Judaism better than any movement today.

What does the Jewish religion mean to us? Can you explain it to your children?

Mrs. Alexander Rebekah Kohut, president of the World Congress of Jewish Women and long a leader in Jewish social and communal work, served recently as one of the judges of the Jewish Court of Arbitration in session at the Madison Street Courthouse, 264 Madison street, New York. Sitting with her as arbitrators were Municipal Court Justice Jacob Panken and Rabbi David E. Frankel. Mrs. Kohut is the first woman to sit as a judge in the seven years the court has been in operation.

GREETINGS
from
The Frauen Verein
Convalescent
Home

OUR JUBILEE

BY LINA STONE
(Auditor of The Jewish Advocate)

A few words of greeting to The Advocate Jubilee,
With my sincerest blessing I send to thee;
Your deeds for our community have been most helpful and vast,
Because of your effort and sincerity I wish you to succeed and last.

Your valuable publicity makes us realize and feel
The great importance of contributing to every appeal;
Your pleading for each worthy cause touches the reader's heart
You co-operate and participate in each drive from its start.

You urge us to assist generously our people from foreign shores,
Indeed they sorely need it, since our democratic country shut
its doors;
Their struggles and abuses you picture to us most clear;
Of their righteousness not a word in other newspapers doth appear.

You are always ready to protect your people's rights in their defence,
In the fight for honest principles and against prejudice you consider no expense;
Your policy is not to allow dishonor and in silence to remain,
You trace and prove the truth and prevent them from all shame.

Without thee the Home for Aged wouldn't be completed and
the Children's Home would lack care,
If your columns didn't bring the news to us and beg us to do our share;
The Federated Jewish Charities couldn't carry on the work for the poor,
If you didn't get us together and work with us, until the quota we do procure.

You spare no space for the progress of Zionism, to help build up our Holy Land,
That some day we might be recognized as a Nation and together firmly stand;
Synagogues, Educational Centres and Y. M. H. A.'s you always treat fair,
Without thee, about their needs, activities and noble purposes we could hardly be aware.

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The Best Hundred Books on Judaism

We are grateful to the editors of the American Jewish Year Book, Volume 27, 5686 (1925-1926) for the following excellent list of one hundred best books dealing with Jewish life. Besides these books, the admirable reservoir of Jewish learning found in the twelve splendid volumes of the Jewish Encyclopedia, as well as the various weekly and monthly magazines, should be remembered. The list of one hundred choicest books on Judaism, with a few slight additions, follows:

Abbott, George F.—"Israel in Europe" (New York, Macmillan, 1907; \$4.00). An objective historical sketch for the general reader.

Abrahams, Israel—"Jewish Life in the Middle Ages" (New York, Macmillan, 1896; \$2.25). All sides of Jewish social life dealt with sympathetically.

Adler, Elkan N.—"Jews in Many Lands" (Philadelphia, Jewish Publication Society, 1905; \$1.25). Delightful travel sketches.

Agresti, Olivia R.—"David Lubin" (Boston, Little, 1922; \$3.50). A good portrait of a remarkable Jewish idealist.

Aguilar, Grace—"The Vale of Cedars" (New York, Bloch, \$1.25).

Ahad Ha-'Am—"Selected Essays" (Philadelphia, Jewish Publication Society, 1912; \$1.75). An accurate version of the more important writings of the philosopher of Zionism. Also "Ten Essays on Zionism and Judaism," a later publication.

Antin, Mary—"The Promised Land" (Boston, Houghton, 1912; \$2.50). A striking, somewhat emotional picture of the experiences of a Russian Jewess in America.

Cahan, Abraham—"The Rise of David Levinsky" (New York, Harper, 1917; \$2.50). A realistic picture of the Russian business man in America.

Cassel, D.—"Manual of Jewish History and Literature" (New York, Macmillan, 1903). Very dry list, but gives a skeleton of the whole subject.

Cohen, Israel—"Jewish Life in Modern Times" (New York, Dodd, 1914; \$3.00). A careful, somewhat plodding book from a nationalistic point of view.

Daly, C.—"The Settlement of the Jews in North America" (New York, Cowen, 1883). Gives the best account of the early history of the Jews in this country.

Darmesteter, Arsene—"The Talmud" (Philadelphia, Jewish Publication Society, 1899; 75c). Fuller details than the article by Emanuel Deutsch.

Darmesteter, James—"Selected Essays" (Boston, Houghton, 1895; \$1.50). One of the most brilliant sketches of Jewish history is included.

Davis, Nina (Mrs. Redcliffe N. Salaman)—"Songs of Exile" (Philadelphia, Jewish Publication Society, 1901; 75c). Translations of mediaeval Hebrew poems in English verse.

Dembitz, Lewis N.—"Jewish Services in Synagogue and Home" (Philadelphia, Jewish Publication Society, 1898; \$1.75).

Dembo, Isaac A.—"The Jewish Method of Slaughter" (New York, Bloch, 1894; \$1.00). Demonstrates humane character of orthodox method of slaughtering animals for food.

Drummond, James—"Philo Judaeus, or the Jewish-Alexandrian Philosophy" 2 vols. (London, Williams and Norgate, 1888; 21s). Suitable only for persons interested in metaphysics and theology; the best account of one of the most influential Jewish thinkers.

Dubnow, S. M.—"Jewish History" (Philadelphia, Jewish Publication Society, 1903; \$1.25). A brilliant sketch of the spirit of Jewish history.

Dubnow, S. M.—"History of the Jews in Russia and Poland." 3 vols. (Philadelphia, Jewish Publication Society, 1916-20; \$2.00 per vol.). A thorough study of the external life of the greatest of Eastern European Jewries.

Felsenthal, Emma—"Felsenthal, Bernhard, Teacher in Israel"; Selections from his writings, with biographical sketch and bibliography. Foreword by Cyrus Adler. (New York, Oxford University Press, 1924; \$3.00). Contains a charming study of an interesting personality.

Frank, Helena (tr.)—"Yiddish Tales" (Philadelphia, Jewish Publication Society, 1912; \$1.75). Sympathetic versions of characteristic stories.

Friedlaender, Israel—"Past and Present" (New York, Bloch, \$1.50). Thoughtful essays on Jewish national and religious life by a stimulating writer.

Friedlander, Gerald—"Laws and Customs of Israel" 4 vols. (London, Shapira, 1921; New York, Bloch, \$6.00). An English digest of the orthodox code for laymen, with Hebrew title and Hebrew text.

Friedlander, Joseph—"The Standard Book of Jewish Verse" (New York, Dodd, 1907). Extensive though hardly critical anthology.

Friedlander, Michael—"The Jewish Religion" (New York, Bloch, 1900; \$2.50). Strictly orthodox and somewhat dry.

Gabirol, Solomon Ibn—"Selected Religious Poems," translated by Israel Zangwill from a text edited by Israel Davidson. Vol. I. "Schiff Library of Jewish Classics" (Philadelphia, Jewish Publication Society, 1923; \$2.50). A spirited rendering of the verse of the poet-philosopher.

Ginzberg, Louis—"The Legends of the Jews" 4 vols. (Philadelphia, Jewish Publication Society, 1909-13; \$2.00 per vol.). A mine of learning, comprising in clear form a very extensive collection of Rabbinical stories about Biblical characters and events. The full importance of the work will appear only after the publication of the Notes in 1925-6.

Goldberg, Isaac (tr.)—"Six Plays of the Yiddish Theatre." First and Second Series. (Boston, Luce, 1918-21; \$1.50 each). Pinski, Asch, Rabinowitz, Hirschbein, Levin and Kobrin are represented in good versions.

Goodman, Paul—"Sir Moses Montefiore" (Philadelphia, Jewish Publication Society, 1925; \$1.75).

Goodman, Paul—"The Synagogue and the Church" (New York, Dutton, 1908; \$3.00). Jewish apologetics, earnest and yet good-tempered.

Goodman, Paul—"History of the Jews" (London, Dent, 1911; 1s, 9d.). A brief outline, less detailed and more readable than Cassel.

Graetz, H.—"History of the Jews." 6 vols. (Philadelphia, Jewish Publication Society, 1891-98; cloth, \$18.00). The standard work, though prejudiced and in part antiquated; gives both literary and political history.

Herford, R. T.—"Pharisaism: Its Aim and Its Method" (New York, Bloch, 1924; \$2.00). Sympathetic presentation of the spiritual life of the Pharisees.

Hertz, J. H.—"A Book of Jewish Thoughts" (New York, Oxford University Press, 1920; \$2.00). An admirable and deservedly popular little anthology.

Hess, M.—"Rome and Jerusalem" (New York, Bloch, 1918; \$1.50). One of the earliest pleas for Zionism, still worth reading.

Hirsch, S. R.—"Nineteen Letters." Translated by B. Drachman. (New York Funk, 1899; \$1.50). The best defense of orthodoxy.

Husik, Isaac—"History of Mediaeval Jewish Philosophy" (New York, Macmillan, 1916; \$3.00). A clear presentation of the development of the rationalistic element in Jewish thought.

Hyamson, A. M.—"History of the Jews in England" (New York, Bloch, 1908; \$2.00). The only complete history available.

Jacobs, Joseph—"Jesus As Others Saw Him" (New York, B. G. Richards, 1925; \$2.50). This edition has a brilliant introduction by Prof. Harry A. Wolfson. A picture of Jesus as seen by a Hellenistic Jew; clever though fanciful.

Jacobs, Joseph—"Jewish Ideals" (New York, Macmillan, 1896). Brilliant sketches of various aspects of Jewish thought and history.

Jacobs, Joseph—"Jewish Contributions to Civilization—an Estimate" (Philadelphia, Jewish Publication Society, 1919; \$1.75). A readable study of the importance of the Jews in the Diaspora.

Jehudah Halevi—"Selected Poems," translated into English by Nina Salaman, chiefly from the Critical Text edited by Heinrich Brody. Vol. II., "Schiff Library of Jewish Classics." (Philadelphia, Jewish Publication Society, 1924; \$2.00). Versions from the greatest of mediaeval Hebrew poets.

Joseph, Morris—"Judaism as Creed and Life" (New York, Bloch, 1919; \$2.50). Admirable in tone, conservative in treatment.

"Josephus, Complete Works of," new and revised Edition based on Havercamp's translation with notes and references from Whiston and others. 4 volumes (New York, Bigelow, Brown; \$10.00). Very attractive edition.

Judah Ha-Levi—"Kitah al Khazari." Translated by Hartwig Hirschfeld. (London, Routledge, 1905). The philosophy of a great soul; open in part to the same criticism as Maimonides' Guide, which see below.

Kayserling, M.—"Christopher Columbus" (New York, Longmans, \$1.50). Full of novel light on the part played by Jews in the beginnings of American history.

Kohler, Kaufmann—"Jewish Theology" (New York, Macmillan, 1918; \$3.00). Authoritative and impressive statement of the liberal position.

Kohut, G. A.—"A Hebrew Anthology, a Collection of Poems and Dramas." 2 vols. (New York, Bloch, 1913; \$6.00). Largely works by standard non-Jewish writers on Biblical themes.

Kohut, Rebekah—"My Portion: An Autobiography." With an introduction by Henrietta Szold. (New York, Seltzer, 1915; \$3.50. A very interesting record—The Americanization of an older stratum of the Jews of this country.

Lacretelle, Jacques de—"Silbermann" (New York, Boni, 1923; \$2.00). Effort at an objective study of Anti-Semitism in a Parisian lycee.

Lazarus, Emma—"Poems," 2 vols. (Boston, Houghton, 1889; \$2.50). With many of Jewish interest.

Lazarus, M.—"Ethics of Judaism," 2 vols. (Philadelphia, Jewish Publication Society, 1900-1; \$2.00). Jewish moral teachings interpreted from the Kantian point of view.

Leroy-Beaulieu, Anatole—"Israel Among the Nations" (New York, Putnam, 1895). The most sympathetic study of Jewish characteristics.

Liber, M.—"Rashi" (Philadelphia, Jewish Publication Society, 1906; \$1.25). A readable biography of the greatest of Jewish commentators on Bible and Talmud.

Magnus, Lady—"Outlines of Jewish History" (Philadelphia, Jewish Publication Society, 1890; \$1.25). Sympathetic, but requires supplementing by a book of facts like Cassel.

Maimonides—"Guide for the Perplexed." Translated by M. Friedlander (New York, Dutton, 1919; \$4.00). The classic work on Jewish theology and philosophy; requires some training to appreciate the unaccustomed line of thought.

Malter, H.—"Saadia Gaon" (Philadelphia, Jewish Publication Society, 1922; \$3.50). A learned and attractive presentation of an epoch-making figure in many fields of Jewish intellectual life.

Mielziner, M.—"Introduction to the Talmud." 3rd edition, revised and enlarged. (New York, Bloch, 1925; \$3.00). Dry, but accurate account of contents and method.

"Mishnah." The following treatises are available in adequate versions:

Danby, H.—"Tractate Sanhedrin, Mishnah and Tosefta," translated, with brief annotations. (New York, Macmillan, 1920, \$2.20).

Elmslie, W. A. L.—"The Mishnah on Idolatry (Aboda Zara), with translation and notes. (Cambridge, University Press, England, 1911; 11s.).

Greenup, A. W.—"Tractate Taanith" (London, the author, 1921; New York, Bloch, 80c).

Williams, A. L.—Tractate Berakoth. Mishnah, Tosephtha" (New York, Macmillan, 1921; \$2.00).

Montefiore, C. G.—"Liberal Judaism" (New York, Macmillan, 1903; \$2.40). One of the best statements of the Reform position, but in detail personal to the author.

Nyburg, Sidney—"The Chosen People" (Philadelphia, Lippincott, 1917; \$2.00). A readable novel of Jewish life in Baltimore.

Perez, Isaac Loeb—"Stories and Pictures" (Philadelphia, Jewish Publication Society, 1906; \$1.75). Representative selections from the greatest symbolist in Yiddish literature.

Philipson, David—"The Reform Movement in Judaism" (New York, Macmillan, 1907; \$3.00). The best account of the subject.

Philipson, David—"The Jew in English Fiction" (New York, Bloch, 1918, \$1.50).

Radin, Max—"The Jews Among the Greeks and Romans (Philadelphia, Jewish Publication Society, 1915; \$1.75). A readable sketch of Jewish life in the Diaspora in ancient times.

Rosenau, W.—"Jewish Ceremonial Institutions and Customs" (New York, Bloch, 1925; \$2.50).

Rosenfeld, Morris—"Songs from the Ghetto" (Boston, Small, 1900; \$1.50). Full of pathos; English somewhat wooden.

Sacher, H. (ed.)—"Zionism and the Jewish Future, by Various Writers" (New York, Macmillan, 1916; \$1.00). A collection of informing essays by leading Zionists.

Samuel, Maurice—"The Jewish Anthology" (Harcourt Brace & Co., 1925; \$3.50). Splendid translation of French work by M. Edmond Flèg, with additions giving citations from main streams of Hebrew literature from the Talmudic period to our day.

Schechter, S.—"Studies in Judaism." 3 series. (Philadelphia, Jewish Publication Society, 1896, 1908, 1924; \$1.75 per vol.). Masterly studies of typical Jewish persons and movements.

Schechter, S.—"Some Aspects of Rabbinic Theology" (New York, Macmillan, 1909; \$2.60). A brilliant and original exposition of essential Jewish doctrines.

Schechter, S.—"Seminary Addresses and Other Papers" (Cincinnati, Ark, 1915; \$1.25). Memorable statements, chiefly on contemporary problems and personalities.

Schuerer, E.—"A History of the Jewish People in the Time of Jesus Christ." 5 vols. (New York, Scribner, 1885-1900; \$17.50). A translation of an earlier edition of a standard work, dry and sometimes unfair to Jewish sources.

Sloushcz, N.—"The Renascence of Hebrew Literature" (Philadelphia, Jewish Publication Society, 1909; \$1.75). Entertaining and instructive, though hasty sketch of the nineteenth century literary movement.

Smith, G. A.—"Historical Geography of the Holy Land" (New York, Doran, 1902; \$6.00).

Smith, G. A.—"Jerusalem: The Topography, Economics and History from the Earliest Times to A. D. 70." 2 vols. (New York, Armstrong, 1908; \$7.50). A standard work.

Sokolow, N.—"History of Zionism." 2 vols. (New York, Longmans, 1918; \$7.50 per vol.). Well illustrated and comprehensive.

Steinberg, Jehudah—"In Those Days" (Philadelphia, Jewish Publication Society, 1915; \$1.50). A vivid picture of the sufferings of Jewish recruits in Russia under Nicholas I.

Strack, H. L.—"The Jew and Human Sacrifice" (New York, Bloch, 1909; \$3.00). An authoritative refutation by a non-Jew of the libel that Jews use Christian blood.

"Talmud"—Treatises accessible in careful translations:

Cohen, A.—"The Babylonian Talmud: Tractate Berakot" (Cambridge University Press, 1921; \$10.00).

Greenup, A. W.—"A Translation of the Treatise Taanith. From the Palestinian Talmud" (London, the author, 1921; 6s, 6d.).

Streane, A. W.—"The Treatise Chagigah" (New York, Putnam, 1891; \$2.75).

Taylor, C.—"Sayings of the Fathers." 2nd edition (New York, Macmillan, 1897). Admirable edition of the Pirke Aboth with instructive notes.

Tharaud, J. and J.—"Shadow of the Cross" (New York, Knopf, 1924; \$2.50). A clever though somewhat unfriendly sketch of Hasidic life as seen by non-Jews.

Tobenkin, E.—"Witte Arrives" (New York, Stokes, 1916; \$1.25). The assimilation of the Jewish immigrant to American life.

Vishnitzer, M.—"The Memoirs of Ber of Bolechow" (New York, Oxford University Press, 1922; \$2.50). Interesting autobiography by a Polish Jewish merchant of the eighteenth century.

Wiener, Leo—"The History of Yiddish Literature in the Nineteenth Century" (New York, Scribner, 1899; \$2.00). With numerous selections translated; the book has been a revelation.

Wise, Isaac M.—"Reminiscences," translated from the German and edited with an introduction by David Philipson. (Cincinnati, L. Wise & Co., 1901; \$1.50).

Wolf, S.—"The American Jew as Patriot, Soldier and Citizen" (New York, Bloch, 1892).

Wolfenstein, Martha—"Idylls of the Gass" (Philadelphia, Jewish Publication Society, 1901; \$1.50). Sympathetic sketches of Jewish life in Moravia.

Yehoash—"The Feet of the Messenger" (Philadelphia, Jewish Publication Society, 1923; \$1.75). A vivid record of travels in Palestine.

Yellin, D., and Abrahams, I.—"Maimonides" (Philadelphia, Jewish Publication Society, 1903; \$1.25).

Zangwill, I.—"Dreamers of the Ghetto" (New York, Harper, 1898; \$2.50). Imaginative studies of Jewish idealists, more successful with emancipated moderns like Heine and Lasalle than with the earlier heroes.

Zangwill, I.—"The Children of the Ghetto" (Philadelphia, Jewish Publication Society, 1892; \$2.50). The English novel on Jewish life from a Jewish standpoint; better on the children than on the grandchildren.

Zangwill, I.—"The King of Schnorrers" (New York, Macmillan, 1894; \$2.50). Full of fantastic wit.

Zangwill, I.—"They That Walk in Darkness" (New York, Macmillan, 1899; \$2.50). Contains some of his best work, "The Ghetto Tragedies."

Zangwill, I.—"Ghetto Comedies" (New York, Macmillan, 1907; \$2.50). Stories of contemporary Jewish life, sometimes caricatures.

Zangwill, I.—"The Voice of Jerusalem" (New York, Macmillan, 1921; \$3.00). Poems and essays, in part very striking, dealing mostly with Jewish problems of today.

Zunz, Leopold—"The Sufferings of the Jews During the Middle Ages" (New York, Bloch, 1907; 75c). A famous chapter by the first of modern Jewish scholars.

Chronological Outline of Jewish History

B.C.E.

400—The Biblical records close.
336—Alexander the Great of Macedonia conquers Persia and becomes master of Judea.

Judea Under the Ptolemies

323—Ptolemy I. (Soter) rules Judea.
284—Ptolemy II. (Philadelphus)
246—Ptolemy III. (Euergetes).
221—Ptolemy IV. (Philopator).

Judea Under Syrian Rule

204—Antiochus III. The Great conquers Judea, (High Priests Simon the Just and Onias III.).
187—Seleucus IV. (Philopator) succeeds Antiochus III.
175—Antiochus IV. (Epophanes) ascends the throne. (High Priests Jason and Menelaus—Hellenists).

167—Mattathias the Hasmonean, and his five sons resist the religious persecution of Antiochus.

166—Judas the Maccabean defeats the Syrians.

164—Judas the Maccabean restores the temple. (Institution of Chanukah).

160—Judas the Maccabean dies on the battlefield.

152—Jonathan succeeds his brother, Judas.

143—Jonathan is treacherously murdered by Tryphon.

140—Simon, brother of Jonathan, secures the independence of Judea and the title of "Prince."

135—Simon is treacherously murdered by Ptolemy, his son-in-law.

135-106—John Hurcanus, son of Simon, rules as prince, and defeats the Idumeans. (Strife between Pharisees and Sadducees).

105—Alexander Jannaeus rules twenty-six years.

76—Salome Alexandra, widow of Alexander Jannaeus, succeeds him.

63—Pompey invades Jerusalem. (Rome restricts the jurisdiction of the Sanhedrin, so that no death sentence can be pronounced by it).

44—Herod marries the beautiful Mariamme.

37—Herod becomes king of Judea. (Sanhedrial chiefs, Hillel and Shammai.)

3—Herod dies.

C.E.

7—Judea becomes a Roman province, ruled by Procurators.

33—Jesus of Nazareth crucified by order of Pontius Pilate.

37—Agrippa I. appointed king of Judea.

37—Philo before Caligula.

44—Theudas, pseudo-Messiah, appears with his claims.

49—Agrippa II. king of Judea.

64—Josephus surrenders Galilee to Vespasian.

69—Titus besieges Jerusalem, 17 Tamuz.

70—Titus destroys the city and the temple.

72—(9th of Ab) Jochana ben Zaccai establishes academy at Jamina, thereby saving Judaism.

72—The Fortress of Masada surrenders.

132—Bar - Cochba (Bar - Coziba) raises Messianic claims, defends Bethar (Rabbi Akiba).
135—Bethar falls (Aelia Capitolina)—Akiba, one of the ten martyrs dies amidst great agonies.

190—Rabbi Jehudah, the Prince, completes the Mishna.

320—The Jerusalem Talmud is completed.

360—Hillel II. fixes the calendar now in use.

500—Rabina completes the Babylonian Talmud.

500-550—Saboraim.

600—The Gaonate begins.

630—Rise of Islamism.

700—Anan ben David founds the sect of the Karaites.

800—Bulan, king of the Khozars, becomes a Jew.

892—Saadia of Fajum becomes Gaon at Sura.

980—Chasdai ben Isaac ibn Shaprut.

1040—Babylonian schools close.

1040—Rabbi Solomon Jizchaki (Rashi) born.

1050—Solomon Ibn Gabirol.

1070—Bachya Ibn Pakuda.

1070—Alfasi.

1080—Jehuda Halevi.

1096—The first Crusade begins.

1103—Aben Ezra.

1140—Maimonides, Rabbi Moses ben Maimon (Rambam).

1146—The Second Crusade begins.

1165-1173—Benjamin of Tudela.

1194—Nachmanides (Rambam).

1250—The Kimchis.

1290—The Jews are banished from England.

1296—Meir of Rothenburg dies in prison.

1340—The "Black Death"; Jews are held responsible for it.

1391—Persecution of the Jews in Spain; Maranos.

1481—The Spanish Inquisition instituted by Torquemada.

1492—The Jews are banished from Spain.

1492—The banished Jews go from Spain to Turkey and Italy.

1492—Discovery of America by Columbus.

1492—Don Isaac Abarbanel.

1550—Don Joseph, Duke of Naxos.

1575—Joseph Karo, author of the "Shul'kan Arukh" dies.

1578—Great activity among the literati of Italy.

1579—Cabbalah (Mysticism) on the increase.

1590—Spanish Jews settle in Holland.

1626-1656—Sabbatai Zevi.

1604-1655—Manasse ben Israel, Spinoza (1632-1677), Jews return from England.

1750—Frankists or Zoharites appear.

1729-1786—Moses Mendelssohn.

1784—Moses Montefiore is born.

1810—The "Salons" flourish.

1832—Leopold Zunz's "Gottesdienstliche Vortraege" appears.

1848—Gabriel Riesser pleads for emancipation of the Jews.

1810-1874—Abraham Geiger, father of the Reform movement.

1844—First Rabbinical Conference in Braunschweig.

1845—Second Rabbinical Conference in Frankfort o. t. M.

1846—Third Rabbinical Conference in Breslau.

1854—Dedication of the Rabbinical Seminary at Breslau.

1873—The Union of American Hebrew Congregations is established.

1880—Anti-Semitism begins its unholy work in Germany.

1881—The Hebrew Union College at Cincinnati is dedicated.

1883—Graduation of first American Rabbis.

1890—The Central Conference of American Rabbis is established.
 1893—Parliament of Religions.
 1897—First Zionist Congress called by Dr. Theodore Herzl at Basle, Switzerland.
 1912—Mendel Beilis trial of ritual murder.
 1914-1918—World War causing practical destruction of old Jewish communities.
 1917—(Nov. 2) Balfour Declaration issued.
 1919—Peace Conference guaranteeing Jewish and other minority rights.
 1920-1925—Sir Herbert Samuel, High Commissioner of Palestine.
 1926—(August) Death of Ahad Ha'am and Israel Zangwill.
 1927—Consummation of Jewish Agency for the upbuilding of Palestine.

New England Strand Theatre Corporation Leading Factor in the Motion Picture Industry

Heads of This Organization Now Formulating National \$500,000,000 Merger Which Will Take in Keith-Albee Interests and First National Picture Company

Moe Mark, Formerly of Lynn, and Joseph M. Levenson of Boston, Mainly Responsible for Great Strides — Directorate Includes Such Leading Figures as Nathan Sallinger, Morris Sharaf, Samuel Waxman and Max L. Levenson



MOE MARK
JOSEPH M. LEVISON

None among the many contributors to the development of the motion picture industry excel two New England men, Joseph M. Levenson, Boston attorney, and Moe Mark, now of New York, but formerly of Lynn, where he was the pioneer in the presentation of moving pictures.

These two men, whose friends throughout the country are almost innumerable and who have won, through convincing demonstration of their ability the prominence which they so well deserve, are among the promoters of a recently consummated theatre and motion picture merger which has brought property valued at \$500,000,000 into a single management.

Both Messrs. Levenson and Mark, who have kept apace, if not a bit ahead of the actual developments in what has become one of the most important of American industries, are conspicuous factors in the merger of the Mark Strand chain of motion picture theatres, the Stanley chain of theatres and the First National Company, producers of films.

The merger, forced by other amalgamation of theatres and film producing corporations, makes Messrs. Levenson and Mark, outstanding figures in the film, as well as the theatrical business.

Their association has covered a period of many years and has been characterized by an intimacy and a close friendship which has been of lasting benefit to both.

Moe Mark was unknown in the theatrical business when he established a little motion picture theatre on Munroe street, Lynn, in

1906. His Comique Theatre, unimportant as picture theatres are rated today, was the pioneer film place in Lynn.

There Mr. Mark achieved remarkable success. He educated the people of Lynn to the worth of motion picture entertainment. It was crude, aside of the remarkable system of presentation today, but it was satisfying.

The Lynn pioneer had a brother, Mitchell H. Mark of Buffalo, who acquired, through the influence of Moe, an intense interest in the motion picture business.

A friendship was formed between the Marks and Joe Levenson, which gave the latter what has since become to him a privilege of advising two far-sighted business men who were able, 15 years ago, to visualize the development of motion pictures.

Joe Levenson visualized the future. He inspired the Mark brothers to consummate their plans for a \$1,000,000 motion picture theatre in New York. The New York Strand, of international fame, became a reality. Other similar palaces have been erected throughout the country but the Mark Strand in New York was the first of the elaborate theatres devoted exclusively to the presentation of films.

There have been other Mark Strand theatres built. One is in Lynn. There are others in Worcester, Everett, Quincy, Buffalo, Syracuse, Troy and other cities. All have been successful and the success which has been achieved has offered convincing proof of the business acumen and the vision of the Messrs. Mark and Levenson.

Death robbed the trio of the as-

sociation of Mitchell Mark but since his demise the extension of the Mark Strand chain, because of rapidly changing conditions, has been far more rapid than during the years when the investment of millions in the motion picture theatre business was a gamble.

Boston knows Joe Levenson as a sagacious, cool-headed, capable lawyer better than he is known as one of the outstanding figures in the motion picture industry.

Unlike many of the leaders in that business, neither Mr. Levenson nor Moe Mark seek the lime-light. They are content to allow their achievements to testify to their rare business judgment.

The recent \$500,000,000 merger will give these men a chance to become dominant figures in the industry. It will place their corporation at least on a par with the other famous producing and presentation companies.

It will provide a definite distribution for films and will give the First National Pictures a standing which cannot be harmed by any other mergers or combination of theatres and producing companies.

Neither Joe Levenson nor Moe Mark lay any claim to the attainment of ambitions without the unswerving support and the inflexible loyalty of those who have been intimately associated with them in their various enterprises. They have been fortunate in selecting the proper type of associates.

It has been their policy to allow subordinates to supervise the actual management of their theatres. They have outlined the policies and have encountered no trouble in obtaining the valuable assistance which has been so necessary to the enforcement of these policies.

There is no other group of motion picture men in the world who have so religiously adhered to an original policy of offering only clean and wholesome entertainment to millions of patrons. In the theatres in which Messrs. Levenson and Mark are interested, there has never been a presentation countenance which could incur criticism from those who are insistent upon restricting theatre entertainment to productions fit for men, women and children.

In this policy the associates of these two leaders have concurred.

Prominent among them are Max L. Levenson, Nathan Sallinger and Samuel Waxman of Boston, Morris Sharaf, a director of the Mark Strand New York theatre, Moe Silver of Chelsea, who has been the general auditor of the Strand theatres for years, and Allen B. Newhall of Lynn, who has been associated with Moe Mark since 1909, and who has been managing director of the Lynn Strand since its erection.

They are types of men who have given Messrs. Mark and Levenson encouragement, support and confidence in the value of their proposed undertakings. They have been constructive builders who have contributed immeasurably to the high plane which the motion picture industry has reached in the United States.

One of the reasons we give away a lot of good advice, is that a little of it remains "home" and does some good there.

Death is the master of Material Life, but the Divine Life is master of death.

Two Veteran Workers of Our Community



LEO J. LYONS

Of the Boston Globe, Who Is Secretary of Temple Israel



ROBERT SILVERMAN

One of the original Zionist organizers of New England; Executive Director of the United Palestine Appeal of New England.

We extend our sincerest wishes to
The Jewish Advocate
on its Silver Jubilee

The Jewish Advocate
is a powerful organ of the
Jewish People and deserves
every support.

Yours for continued service,
Mr. and Mrs. Marks Angel

James D. Glunts, Public Accountant and Public Servant

An Account of the Struggles and Achievements of One Who Grew Up With the Boston Jewish Community to a Position of Prominence by Virtue of Character and Service—Formerly Served as Treasurer of The Jewish Advocate



JAMES D. GLUNTS

One of the most interesting figures in the Boston Jewish community is James D. Glunts, certified public accountant, with offices in Boston, Hartford and Miami. Mr. Glunts came to America in 1893 from Kiev, Russia. Like many another young Jewish lad he arrived at America's hospitable shores, penniless and unknown. But the young lad was known to himself and he was determined to exert all his energy, all his intelligence, to improve his own condition and the lot of those to be dependent on him. An iron will of determination and a keen intellect constituted the proud and invincible pair of steeds that was to take the young Glunts on the highway of success.

Hours meant nothing to him and he was at his task at all times. On arrival at Boston, where he attended the public schools, he later decided to prepare for New York University where was given the course in accountancy which began to fascinate him early in life since he has always been expert at figuring. He thus received his early training in the city's public schools and his professional training in accountancy he obtained at

New York University. He first acquired a position with a New York bank and soon became attached to the well-known firm of Haskins & Sells, public accountants. Mr. Glunts was then the only Jew in their employ. Showing unprecedented devotion and unusual skill his employers urged him to stay on with the firm and assured him rapid promotion. But his independence of spirit refused to yield and in 1909 he began his own practice of public accountancy after passing both the New York and Massachusetts examinations, an achievement attained only by a few accountants. His practice gradually grew so that today he employs a large staff of accountants and has offices in Boston, Hartford and Miami.

Among the clients of James D. Glunts & Co. are some of the oldest and most reliable firms in the country. This has all taken place after his early struggles against the odds of loneliness and poverty. While at college his ability was recognized and he became a friend of John R. Wildman, who is now a recognized authority in the field of finance and public economy. Another friend in the early days was Leo Greendieger, now treasurer

of the Alexander Hamilton Institute of New York.

An indication of the faith and sound and reliable firms have in Mr. Glunts is the fact that only recently the Boston Safe Deposit and Trust Co. called him in as a recognized authority in a difficult financial problem. Also such banks as the First National, Atlantic National and National Shawmut banks send their knotty problems to Mr. Glunts, who is also often called in to settle questions of heritage among those who are heirs to large estates as happened a short time ago when an estate involving a million and a half dollars was settled by him for the claimants to their thorough satisfaction.

The key to the striking success of James D. Glunts is to be found in his interests outside of pure business. He has for eight years served as treasurer of The Jewish Advocate and helped guide its financial and general policy. He was an intimate associate of Jacob de Haas, first editor of The Advocate. He has been both treasurer and secretary of the Zionist Organization for fifteen years. He was recently elected treasurer of the Federated Jewish Charities, a position formerly held by such eminent financiers as Hecht, Eisman and Sidney Conrad. He has also long served as treasurer of the Boston Jewish Congress and also of the Boston Branch of the American Jewish Relief Committee, consisting of the Ort and Emergency Relief of 1924. Mr. Glunts has taken an active interest in all Jewish communal, social, and national work in our community for many years and his services and expert counsel are always thoroughly appreciated.

His various activities have helped keep him young and have also stamped him as one of the leading figures of our community. His ability and reliability in the

field of accountancy, recognized by all the larger houses and leading attorneys, who frequently seek his consultation—these factors explain the position of prominence he occupies in his chosen field. Only recently he has been designated a member of the very significant Committee on Budget and Finance of the American Institute of Accountants. Here he serves as the only Jew.

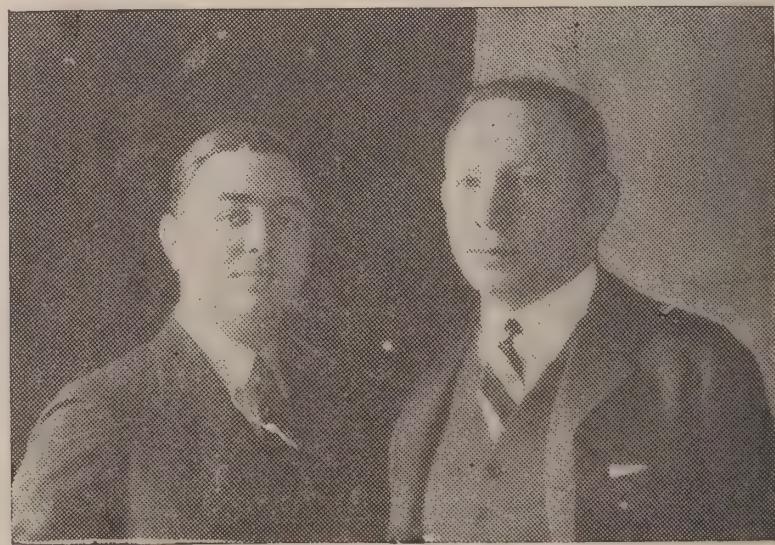
Mr. Glunts brings to his profession the indispensable qualities of an unimpeachable character whose word is his bond because of an accepted and generally recognized attribute of honesty and high ethical standards.

Besides the affiliations already mentioned through his Jewish communal work, Mr. Glunts is also an active member of the following leading organizations: American Institute of Accountants, American Society of Certified Public Accountants, Certified Public Accountants of Massachusetts, Inc., Elysium Club, Kernwood Country Club, University Club, Boston Chamber of Commerce, a thirty-second degree Mason, and is vice-president of the New Century Club. Since it has been a time-honored custom in the New Century Club to choose as president the first vice-president, it is clear that Mr. Glunts will be honored with this distinction at the club's next election.

He married Sarah Landerman of Hartford, to whom he has been ideally devoted, and with their beautiful little daughter Shirley they live in Brookline and spend their summers in Hull.

Though his hair is tinged with a beautiful gray, he is still young in years and particularly in spirit. Ever buoyant, ever cheerful, Mr. Glunts is known for his smile as well as for his keen and sound mastery of public accountancy; and besides being a certified public accountant, he has ever been a *bona fide* public servant.

Kabatznicks Well-Known Art Dealers



Among the leading art stores located in the heart of the business section of Boston is Kabatznicks Art & Gift Shop, 484 Boylston street, which has for years been a mecca for buyers of art goods, gifts and antiques. Through their foreign connections, Messrs. Benjamin and Leo Kabatznick have assembled objects of rare variety and artistic workmanship that have earned for this shop the reputation of being among the leading establishments in Boston catering

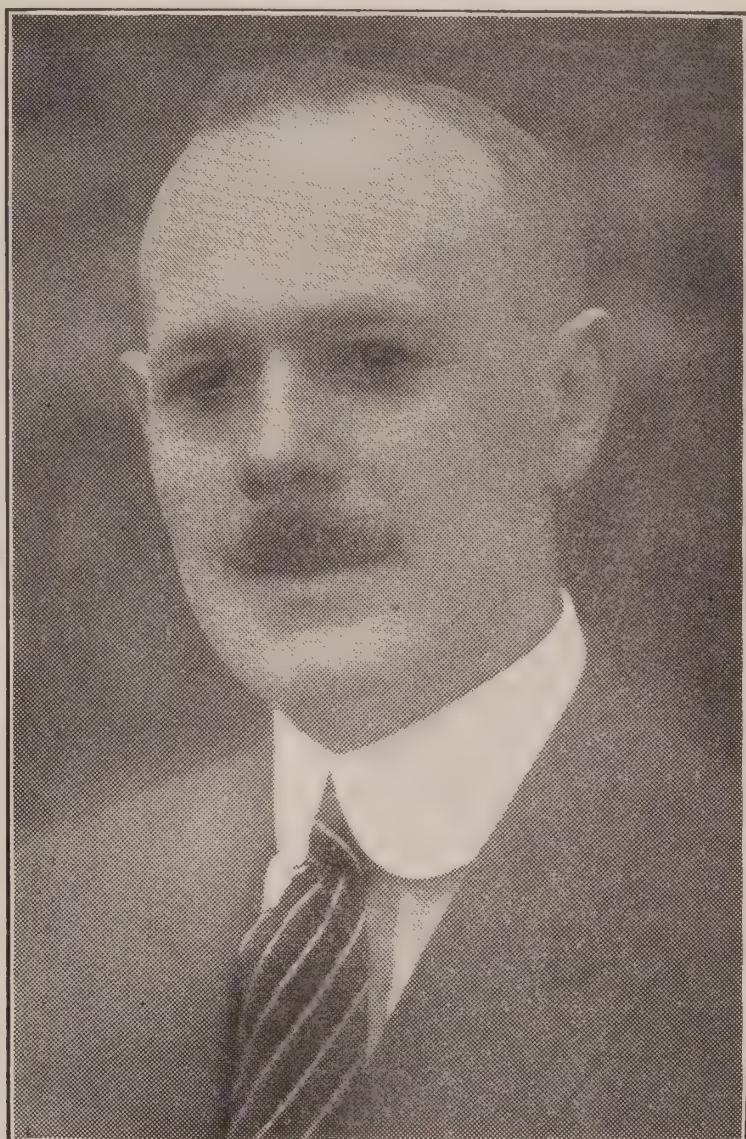
to the discriminating gift buyer and to the severest art critics throughout New England. Kabatznicks Art & Gift Shop has given to Boston a wide variety of beautiful china, some pieces bizarre and grotesque, others of high coloring and marvelous designs. Eager customers have been attracted to their showrooms evincing surprise and delight over the beauties of the display. The president of this concern is Mr. Benjamin Kabatznick and the treasurer Mr. Leo Kabatznick.

The Two Outstanding Leaders of the Powerful Jewish Community of Providence



ARCHIBALD SILVERMAN

President of the Rhode Island Jewish Orphanage, and one of the commanding figures in New England Zionism, whose admirable services have attracted the attention of communities throughout the land.



MAX L. GRANT

President of the Miriam Hospital Association, and one of the foremost figures in social and communal service.

Prominent Personalities Who Have Moulded the Character of Our Community



MRS. DAVID A. LOURIE
President of Boston Chapter of
Hadassah



FRANCES LESSER
President of Junior Hadassah



Mrs. FRIEDA SILBERT ULLIAN
First President of Boston Junior
Hadassah, formerly National
President.



MRS. GEORGE WYNER
Treasurer of Boston Chapter of
Hadassah and of Beth Israel
Hospital Auxiliary.

The Leading Rabbis of the Boston Community.]



RABBI LOUIS M. EPSTEIN

For several years he was the leader of Congregation Beth Hamidrash Hagadol of Roxbury, where his profound learning and sterling character had an excellent influence. He now ministers to the spiritual needs of Temple Kehillath Israel, where he is revered for his scholarship and idealism. Jewish learning and Palestine are his fondest ideals.



RABBI HARRY LEVI

For fifteen years guide of the second oldest congregation in Boston, Temple Adath Israel. Since Rabbi Levi's coming to Temple Israel, it has become of great interest and attention to the Gentile community, as well as to the younger elements. Rabbi Levi is vitally interested in Jewish education, social welfare, student activities, and Palestine.



RABBI H. H. RUBENOVITZ

Spiritual leader of the congregation, Temple Mishkan Tefila, ministers to the cultural and social needs of a vast community which built a magnificent structure on Seaver street, Roxbury. For a decade and a half he has been identified with Jewish education and Zionism and general communal needs. Rabbi Rubenovitz has been successful in the formation of societies for boys, young people and adults, all clustering about the Temple.



RABBI SAMUEL J. ABRAMS

Leader of the oldest congregation of Boston, Temple Ohabei Shalom, he is well known for his activities in behalf of the community. During his ministry the Temple Center was built on Beacon street, Brookline. Rabbi Abrams has been responsible for the educational, social and student activities of his congregation. Jewish education and Palestine receive his sincere and constant attention.



RABBI SAMUEL J. WOLK

Assistant to Rabbi Levi of Temple Israel. Despite his brief sojourn in our community, he has become an important asset to the promotion of our social, religious and educational welfare. Rabbi Wolk is a young man and is pursuing advanced courses of study at Harvard under Professor George Foote Moore and Professor Harry A. Wolfson. He is in charge of Temple Israel's Religious School and also advisor of the Booklovers' Club.



RABBI BENJAMIN BIRNBAUM

Recently called to become the religious head of one of the oldest Orthodox congregations of Boston, Adath Jeshurun. Before him there served Rabbi Phineas Israeli and Rabbi Raphael Gold. Rabbi Birnbaum is a young man and is already famed for his erudition and excellent understanding of the needs of the Jewish community. He has been successful in attracting the young people to his congregation, because of his appreciation of their needs and yearnings. Rabbi Birnbaum is gradually making himself an indispensable factor in all our Jewish activities, notably education and Palestine.

The Historic Aspect of New England Jewry

ZIONISM IN NEW ENGLAND— NOTABLY BOSTON

THOSE that are at all familiar with Jewish life in New England will realize that Zionism, the idea of the restoration of Palestine and the revival of the Jewish people, has served as a great leaven in the life of the community. At this juncture it will be impossible to present a thorough analysis of the development of the Zionist movement in New England. Perhaps in the near future, when we shall celebrate thirty years of Zionist history, such an attempt will be feasible. Now, suffice it if I present a brief survey of the leading events and personalities of our great cause from the first appearance of the Zionist hope which rapidly spread to America after Dr. Theodore Herzl raised the banner of redemption at the first Zionist Congress held at Basle, Switzerland, in 1897.

It is significant that the call in America was first heard by the younger element. A number of youngsters gathered and formed the organization called the Sons and daughters of Zion. The leading spirits were young students in the high schools and undergraduates at the colleges: Horace Kallen, Ida White, Nathan White, Martha Michaels (Silverman), Lewis Goldberg, Robert Silverman, Isaac Harris, Albert Hurwitz, Leo J. Lyons, Ben Friedman, Samuel Bailen and others. These ardent youngsters receiving the encouragement and fire from abroad solved all the problems that beset the Jewish people.

It was about 1900 when Jacob De Haas, a young British Jew, who had the grace of Heaven to have been associated for a time with Herzl himself, arrived at Boston to do work as overseer of the Y. M. H. A. De Haas, being a keen and devoted Zionist, infused the spirit among others and when he became editor of the Jewish Advocate, which was soon founded, the Zionists of Boston and gradually of New England created an organ that was destined to become a powerful factor in the development of the community.

Zionism struggled on in America as elsewhere up to about 1913. Small funds were collected and only in their dreams could Zionists see a restored Zion. Affairs of one sort or another, balls, dances, bazaars, parties, and the like, netted a small but regular income and these functions offered the devoted young workers an opportunity for service and self-expression.

With the year 1913 a new era dawns for Boston Zionism in particular as well as for American Zionism in general. In that year

there arrived at our shores the versatile leader of our people, Nahum Sokolow. A great meeting was then held at the Plymouth Theatre with Sokolow as guest of honor and the rather unusual quality and tone of the evening were equally due to the fact that Justice Louis D. Brandeis presided. With Mr. De Haas and Mr. Brandeis in Boston, Zionism took on a new intellectual level. Thus the Boston Zionist Association was formed with a membership of over one thousand. This was then the largest single American Zionist group. Then came the World War and paralyzed world Zionist activities so that America was now regarded as the center of activities. The lever was now to be applied in Boston where the Zionist Provisional Executive Committee was formed. In 1915 an inspiring Zionist conference was held in Boston. Many celebrities were then present: Justice Brandeis, Judge Julian W. Mack, Rabbi Stephen S. Wise, Rabbi Berlin, Nathan Straus and other notables. Mechanics Hall was crowded to overflowing. A sub-convention with the dignitaries was held in Chelsea under the auspices of Judge David A. Lourie, then a resident of that city and recognized as its outstanding Jew.

Membership dues were then only \$2.00. A Zionist Bureau was formed in Boston with Alexander Sacks as its supervisor. American Jews were then stirred to a sense of duty by the eloquence of Itamar ben Avi, the son of Eliezer ben Yehuda, the famous lexicographer of Palestine. Dr. Ben Zion Mosensohn, principal of the Jaffa Gymnasium, also reminded American Jews of their task. They and others infused new life in Boston Zionism.

To succeed Alexander Sacks, Rabbi M. M. Eichler resigned his position as rabbi of Temple Ohabei Shalom to become director of the Zionist Bureau with the tireless and devoted Robert Silverman as field secretary. Gradually the New England Jewish communities were being welded together by the Zionist spirit and it is clear that Mr. Silverman played an important part here as *liaison* officer between the Bureau and the scattered communities. At this time the leadership of Isaac Harris was becoming noticeable, especially since good service had previously caused his fellow Zionists to send him to one of the Congresses. Rabbi H. H. Rubenovitz, also a devoted Zionist, had received this honor, as did also Julius Meyer. The other leaders that were coming to the forefront were Albert Hurwitz, Dr. Leon Medalia, Henry Levenson and

Elihu D. Stone. Also inspired by Justice Brandeis, several prominent Boston merchants entered the movement, namely, Louis E. Kirstein, Sidney Conrad, Samuel Waldstein and also Charles Strecker of the state department.

In those days of tense feeling for the great cause, the movement reached also the student group that took it up with a youthful fervor. Then was formed the Intervarsity Zionist Society. In 1920 a conference was held at Harvard and here are to be mentioned Ben Rosen, Nat. Waldman, William Lidman, David Stoffer and Joseph Shubow as instrumental in making the conference a decided success. Arthur W. Marget, then a senior at Harvard, won the \$100 Intercollegiate Prize for an excellent essay dealing with the economic possibilities of Palestine. In the same year Joseph Shubow won the Harvard Menorah prize for an essay on Palestine and European politics.

It was 1920, when all seemed so hopeful on the Zionist horizon, that there broke out that terrible schism in our movement which divided families, cities, countries, and broke up the entire Jewish world and almost wrecked our cause. The unfortunate rift, the struggle between the personalities involved, all this it is too premature to adjudge fairly. But Boston Zionism suffered as did the cause everywhere. The Bureau was closed and Zionist life was paralyzed. Zionist membership disappeared, Zionist morale was undermined, and now the *Halutzim* were already pouring into the land and there was no Zionist *Hinterland* to support them. False issues were raised, valuable time was frittered away in petty squabbles elevated to the dignity of natural distinctions. "American methods," "Russian Jew," "commingling of funds," these catchwords will bring to mind much sorrow to many a good Zionist.

Finally, after the Keren Hayesod was organized there came to America the august Weizmann-Einstein Commission, consisting of Dr. Weizmann, Prof. Albert Einstein, Menahem Mendel Ussischkin and Dr. Ben Zion Mosensohn. During the first year, under most trying circumstances, about \$100,000 was raised in New England. Isaac Harris was then the pillar of support and responsible for the success of the movement in Boston in those troublous times.

In 1922 an event of first class importance occurred in Boston when there was held in the Boston Opera House a Zionist mass-meeting in honor of Senator Henry Cabot Lodge. The venerable senior Senator from Massachusetts, scholar and diplomat, formerly a Harvard professor of history, made a memorable address on Zionism on that occasion. Dr. Alexander Goldstein, the noted orator of Russia, also spoke at that mass meeting. The Hon. Elihu D. Stone, who

had been greatly instrumental in the passing of the Lodge Resolution, presided at the function.

Despite all the external brilliance, the fact remains that Zionism had declined in its influence and appeal. This was due to the schism and also to the fact that membership dues had been increased from \$2.00 per year to \$6.00. But gradually the old "rebels" began to return to the fold and the Palestine Development Council (P. D. C.), the rival of the Keren Hayesod, waned in importance and union was again possible.

In 1923 the New England Zionist Region was formed with Elihu D. Stone as chairman and Mendel N. Fisher as executive secretary. Things began to take on form; a Zionist public opinion began to be crystallized, especially due to the efforts of the Zionist Bureau, which was now reopened and which sent out speakers to all corners of the New England States. Judge David A. Lourie, Elihu D. Stone, Isaac Harris, Albert Hurwitz, Rabbi Raphael Gold (formerly of the Blue Hill Avenue Synagogue), Mrs. H. H. Rubenovitz, Frances Burne, Max Migrosh, Ezekiel Leavitt, poet and scholar; Dr. Leon Medalia, Henry Levenson, Mendel Fisher, Robert Silverman, Joseph Shubow and others, combed the New England territory and a united Jewry began to emerge in New England. A strong communal and national Jewish consciousness was thus developed.

Zionism has become today quite the fashion among us. Its problems are debated everywhere. We have a powerful women's organization, Hadassah, which does admirable service for the cause by gathering vast funds for hygiene and sanitation work under the leadership of Mrs. H. H. Rubenovitz, Mrs. Lourie, Mrs. Myerson, Mrs. Mann, Mrs. Wyner and other faithful women. There is the Junior Hadassah under the guidance of Frances Lesser, Ruth Feinberg, Frieda Silbert Ullian (now in Detroit), Bella Cohen, Dora Margolis and others equally devoted to their organization, which helps in the support of the Meier Chefeye Orphanage in Palestine and which gained an enviable reputation for its dramatic presentations of Goldfaden's "Shulamith," and "Bar Kochba." Other constituent organizations include the Young Judea, where splendid service has been performed by Sarah Cooperstock, Libby Jacobson, Dr. Anna Mintz, Leo Sieve and which today has received a new lease of life at the hands of Leo Schwartz. Another group with a national scope is the Avukah, American Student Zionist Federation, which has been called into life to succeed the former intervarsity. In Boston the Avukah has been devotedly served by Joseph Shubow, Alex. J. Whynman, Leo Schwartz, Dora Margolis, Frances Burne, Morris Michael-

son. Meyer, Ben and Dorothy Goldman, Dr. Max Davis, Mordecai Shore, Samuel Kurland, Henry Fein, Deborah Shore, Annie Sockol, Harry Goodman, and several other students of our Boston schools and colleges.

Three inspiring New England conventions were held at Worcester, Springfield and Providence in 1924, 1925 and 1926, respectively. This welded together the far-flung communities. Zionism began to resume its former dignity and authority. Membership grew and the contributions to the Jewish National Fund and the United Palestine Appeal increased, so that last year (1926) about \$250,000 was gathered in New England for the cause, especially due to the efforts of Jacob Rabinowitz, Max Shoolman, Nathan Gordon, Alex Burman, Isaac Harris, Elihu Stone, Albert Hurwitz, Dr. Leon Medalia and the leading rabbis of our community. Zionism, the Jewish national and cultural ideal, has thus been a most potent factor in the unification of our great community.

We thus see that the Zionist movement, notably in Boston, has been instrumental in bringing together diverse elements and different strata in our community in the name of a great ideal. It has given us a powerful urge to live; it has served as a purgative in our life; it has given us content and genuineness as antidotes to sham

and superficiality. In our own community it can easily be demonstrated that Zionism has been responsible for the revival of Jewish learning. It has fostered a desire to study Hebrew, Jewish history and Hebrew literature. We dare say Zionism has been THE factor in a proper formulation of true Jewish values.



JOSEPH S. SHUBOW

Literary editor of *The Jewish Advocate*, writer of "The Historic Aspect of New England Jewry," and general editor of *Jubilee Volume*.



RABBI RAPHAEL VICTOR LANDAU

of Dorchester, originally from Fiume, Italy, where he served as rabbi of its important Jewish community. He is now rabbinic secretary of the New England Branch of the Orthodox Congregations of America. He is also an active leader among the New England Mizrachi Zionists. He is the proud father of a happy family of talented children. Before arriving in Boston he served as the spiritual leader of the Manchester, N. H., community. He is well known for his eloquence and zeal in behalf of Judaism and the Zionist cause.

The Officers and Members of the

NEW CENTURY CLUB

Wish The Jewish Advocate Continued Success
as a Newspaper of and for
the Jewish People

JOSEPH MICHELMAN, President
JAMES D. GLUNTS, First Vice-President

Public-Spirited Personalities of Our Community



ISAAC HARRIS



A. A. BLOOM



JACOB RABINOVITZ



ELIHU D. STONE

The above represent some of the leading laymen of our community. Left to right, they are Isaac Harris, A. A. Bloom, Jacob Rabinovitz, Elihu D. Stone. Mr. Harris is well known as an attorney and especially as one of the spirited Zionist leaders of our community. He has served as delegate to the Zionist Congress and as leader of the Keren Hayesod. Mr. Harris has spent an entire year in Palestine with his family in order to better understand the new Jewish life appearing in the Holy Land and thus the better to serve the Zionist cause. His beautiful home, presided over by his genial and hospitable wife, is a true Beth Vaad Lekahamini, where young and old always gather to discuss Jewish problems, notably Zionism. Mr. Bloom is president of the Board of Directors of Temple Mishkan Tefila, and actively engaged in all the worthy causes of our community, be it relief, charity, education, or Zionism. Mr. Bloom is greatly responsible for the realization of the magnificent structure of Mishkan Tefila on Seaver street, Roxbury. Mr. Rabinovitz, prominent Boston merchant, is to be particularly identified with Zionist work, notably the Jewish National Fund and the United Palestine Appeal. He has also been

to Palestine where he has invested considerable money in the upbuilding of the land. He is also vice-president of Congregation Adath Jeshurun, and associated with various charitable, relief and educational enterprises. Mr. Stone is Assistant United States District Attorney and has been a prominent political figure since he became a lawyer. But his soul lies in Zionism. He is president of the New England Zionist Region, and is perhaps the greatest single factor in the development of a New England Zionist Region. Zionists and Jews everywhere will ever be grateful to Mr. Stone for his services to the Zionist movement when he had the Massachusetts Legislature pass a resolution in favor of Palestine while he was a member of that body. His service in the passing of the celebrated Lodge Resolution by the American Congress at a time of crisis has become a famous historic achievement. Mr. Stone has energetically devoted himself to Zionism and all problems affecting our people. He is known throughout New England where he has spoken in every Jewish settlement and because of his Zionist achievements he has become a national Jewish figure. He is vice-president of the American Zionist Organization of the Jewish Congress.



SOLOMON ZUCROW



FELIX VORENBERG

Eminent Talmudist, scholar and thinker. Instructor at the Hebrew Teachers' College and at the Mishkan Tefila School. Readers of The Advocate will recall with pleasure the excellent articles Mr. Zucrow has contributed to The Jewish Advocate on Jewish law and religion. His articles will soon reappear from time to time.



CARL KAFFENBURGH

President of Temple Israel, well known in social, charitable, and communal welfare work.



NATHAN H. GORDON

With Max Shoolman, organizer of the chain of Gordon Olympia Theatres, recently sold for several million dollars; leader in charitable and philanthropic endeavors and in the movement for the upbuilding of Palestine.



MRS. I. K. E. PRAGER

Secretary of the Council of Jewish Women, with a long record of social service in its various aspects.



Mrs. Jennie Loitman Barron

Member of the Boston School Committee, first Jewess to hold this distinction; leader in the woman's suffrage movement and an active worker in the Zionist cause.



MRS. J. ANDREWS

Long head of the Council of Jewish Women, recently candidate for the Governor's Council.



JUDGE MAX L. PINANSKY
of Portland, Me.

Prominent as a lawyer and well known as the President of the Zionists of the State of Maine and distinguished as Chief Justice of the District Court of the B'nai B'rith.



EDWARD M. CHASE
Leader of New Hampshire Jewry; distinguished for his social service, especially for building homes for New Hampshire workers and for his devotion to the Zionist cause.



MENDEL N. FISHER
Executive Secretary of New England Zionist Region.

Concurrently with The Advocate, we too celebrate our twenty-fifth anniversary and because we believe we were the first advertisers in The Advocate, we invite its readers to take advantage of this fine Offer—Present this ad. and you will receive a dozen photographs ordinarily selling at \$9.00 per dozen (5x8) for \$5.00.

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Address by Late President-Emeritus Eliot of Harvard University

At Faneuil Hall, November 29, 1905.—At Celebration of 250 Years Since Arrival of First Jews in America

You have already heard that a few Jews came to America very early in the settlement of this country, and through their efforts after freedom for themselves and their descendants, took active part in the development of civil and religious liberty on the new continent; but the large Jewish immigration has taken within the last twenty-five years, so that its widespread effects are all the more striking because they are so recent. *If ever any race came hither in search of liberty and equality before the law, and of the safety and prosperity which industry and virtue can win in a fresh land under just conditions, it is the Jews who have come to the United States since 1880. They have literally sought here freedom to worship God, freedom to live in peace, freedom to earn a livelihood by honest toil—all these liberties being denied them in the places whence they came.*

The Jewish race has been unique in its sufferings. Enslaved in Egypt, carried into captivity by Assyria, overrun by Rome, ghettoed and systematically robbed by mediaeval Europe, banished at one time or another from most European countries, at this day persecuted and butchered by Russia and Roumania, the long story of their terrible woes has come down through thousands of years to the present moment. As a race they have not exhibited—at least, not for many generations past—the martial qualities; but they have shown the most astonishing endurance and vitality, and their intellectual and moral qualities have survived every conceivable kind of physical and moral oppression. If the race has been unique in its sufferings, it has also been unique in its power of resistance and endurance. To what is this power due? The answer to this question is plain; and it is highly instructive to other races, and indeed to all men who aspire and hope. *The Jewish power of endurance and survival is due to their religious faith.*

For the whole civilized world this race has been the source of all the highest conceptions of God, man, and nature. Through this race was developed not only the Hebrew religion, but also the Christian religion; for the Christian religion was only an outcome or development of the religion of the Hebrews, the early expounders of the new religion, afterwards called Christian, being exclusively Jews. *I say that the highest conceptions of God, man, and nature*



THE LATE CHARLES W. ELIOT

are all Jewish. Let us examine each of these three conceptions. The Jews originated, and still preserve, the loftiest descriptions of the attributes of God. For them thousands of years ago He was the one only God, a pure Spirit, infinite in knowledge, power, and good will. He was an almighty God, who worked to create and maintain, loved, and was to be loved. The descriptions of this one God in Hebrew literature have never been equaled; and they can never be surpassed. In many other literatures are found cosmogonies, or accounts of the creation of the universe; but nowhere can be found an account of creation so superb and so sound, all modern knowledge and speculation taken into account, as that given in the first sentence of the Hebrew Bible:

"In the beginning God created the heavens and the earth." Again, the Jewish conceptions of man's nature, as set forth in the Old and New Testaments, sound all depths and reach all heights. Human lust, cruelty, and treachery, and human misery and sorrow can never be more vividly portrayed than they are in the Hebrew scriptures. Neither can the splendors of human courage, magnanimity, and justice, the steady glow of human love, and the incitements of courage and hope, be more nobly set forth. Concerning man, the Jewish seers asked all the fundamental questions which subsequent philosophers have ever asked, and answered them better. "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" is one of the fundamental questions; and how glorious the answer: "Thou hast made him a

little lower than the angels, and hast crowned him with glory and honor." God did not leave the dignity of man to be expounded by nineteenth-century scholars and divines; thousands of years ago Jewish prophets taught their doctrine in all its amplitude. Thirdly, the ancient Hebrew poetry in full of the aptest, sweetest, and most impressive descriptions of Nature and all her works, and of the influence of Nature on the spirit of man. Innumerable phrases are of immortal beauty. "Let there be light: and there was light." "Canst thou bind the sweet influences of the Pleiades?" "He maketh me to lie down in green pastures." "He leadeth me beside the still waters." "Consider the lilies how they grow." No race has ever surpassed the Jewish descriptions of either the beauties or the terrors of the nature which environs man.

Another tap-root of Jewish endurance and vitality is the *race's power to prayer*. *Prayer is the supreme effort of the human intelligence—the effort of finite man to commune with, and even to speak to, the Infinite.* The Jews have always had, and still have, an extraordinary influence on their own race, and now on all civilized races, *through their marvelous genius in prayer*. Consider for a moment what an influence on the human race the few short sentences brought together in the Lord's Prayer have had. Those sentences have been solemnly uttered by untold millions of mankind, are uttered every day by millions—by little children and men and women at the most sacred moment of the day, in the sweetest mood of the day, in gregarious worship, in the utmost solitude of the soul, in the most loving communion of parents and children. *Now every clause in the Lord's Prayer is thoroughly Jewish. Every phrase is instinct with Jewish sentiment.* It was first uttered by a Jew, and then remembered and transmitted by Jews. It perfectly illustrates a distinctive and permanent power of that race.

One other quality of the Jews has had much to do with their survival as a race. *In their family relations they are singularly pure, tender, and devoted.* This may be in part a consequence of the cruel persecutions to which almost all Jewish communities have been, first or last, subjected. Each family was bound together by the pressure of external wrongs, and only in the family home could be found consolation and hope; but clearly their religion fostered filial piety. "Honor thy father and thy mother" is a command on a level with "Thou shalt have no other gods before me."

These moral and spiritual attributes of the Jews have brought

them in comparative safety through formidable physical and moral evils which have stretched through thousands of years. At last the race has found a land where it can develop in peace and freedom. If there is any human stock on earth which should love and honor America, it is the Jewish stock. It finds here freedom not only to worship as they choose the God of their fathers, but opportunity to reap the fruits of their racial industry, frugality, and intelligence. In other centuries and other places they have been excluded from the professions and from many arts and trades. Here all callings are open to them. Their genius for commerce and trade, for music and the fine arts, here has free play. They will also have here a precious opportunity to improve the bodily qualities of their race, impaired by the oppression of ages. The race is sometimes called a pure race, in the sense that it is free from admixtures from other races; but this is by no means the case. Scattered as they have been through many nations, they have everywhere mixed with the people among whom they lived; and accordingly there are many different types of Jews now coming hither, as the Polish, the German, and the Roumanian. By the admixture of these various types, the bodily and mental attributes of the race can be greatly improved, and this improvement will be one result of the welcoming freedom they here enjoy. A race which receives such benefits from our free institutions will become ardent supporters of civil and religious liberty. This devotion on the part of the Jewish race to the characteristic institutions of America will be fostered by the nature of their ecclesiastical organizations. Following the ancient custom their congregations are all independent, or autonomous, like those of the Christian denomination called Congregational; so that their synagogues and temples are places of training for self-government and the wise exercise of liberty.

Let all the other national stocks which have met on the fresh territory of the Republic welcome the Jewish stock to a free competition in racial intelligence, morality, and honor; and let all the other races in America recognize the fact that the prodigious vitality of the Jews is due at bottom to a sublime religious idealism.

If we only knew what we do not know, we could easily dispense with what we know.

Environment affects all of us differently. Yet people in the same locality often possess a quality, the direct result of their environment.

Sorrows are growing pains that lead to knowledge, faith, character and idealism.

PALESTINE—THE AFFAIR OF ALL JEWRY

By DR. CHAIM WEIZMANN
President, World Zionist Organization

Editor's Note:—On the eve of his departure for Europe, following a five months' stay in this country in the interests of the upbuilding of Palestine as the Jewish Homeland, Dr. Weizmann issued the following statement to the Jews of America:

AM leaving America this time with the conviction that a most important mile-stone has been passed in the progress of our cause towards complete realization. In the course of my present visit, I have been laboring in two important fields: First, in obtaining, in co-operation with my colleagues of the United Palestine Appeal, the necessary means to keep going our work in Palestine, and to enable the land to tide over its present economic difficulties. This has been a work that brooked of no delay and no relaxation. Our hard-won positions in Palestine must be maintained and extended and the losses occasioned by an economic depression, an incident from which no country on earth is immune, must be repaired speedily and effectually.

I have also labored with a view not only to the immediate present, but to the future that lies at our doors and demands a large expansion of our work, one that will measure up both to the opportunities at hand and to the great need that presses upon us of providing a stable economic basis in Palestine for as many thousands of our people as the land can possibly absorb. In this second field of my endeavor I believe a great step forward has been made. I believe we are on the threshold of important events. It is natural for those who have little familiarity with objective facts and circumstances to be impatient, or critical or skeptical. There are those who want to build Palestine in a day. There are also those who think that fixed views and prejudices can be modified or removed in a day. But I am satisfied that we have made progress and with patience, hard work and good will, an effective union of all Jewry for Palestine will be brought about, a union not only in name or intention, but in deed and achievement.

Such a union in the form of an all-Jewish Agency for Palestine is moving forward steadily and surely to the status of accomplished fact. It is not because the Zionists are tired or expect others to lift the burden they now carry from their shoulders. They will continue to carry it. We merely want the other sections of Jewry to take up their share of the burden for Palestine for the sake of a Palestine more speedily rebuilt and



DR. CHAIM WEIZMANN

resting on broader and more secure foundations.

We begin by taking stock of what has been accomplished. Palestine, more perhaps than any other country in the world, is open to the inspection of all who care to observe. Jewish work in Palestine is an open book in which all may read. There it stands with all its accomplishments and shortcomings. The Zionist Organization has never sought to hide these shortcomings, and if the general verdict has been that good work has been done, it is because the evidence in all its forms, agricultural settlements, suburbs and towns, schools, health institutions and the University, has been incontrovertible. We desire, however, the verdict not merely of the average observer, not even of the casual trained observer, but the verdict of the best body of observers that can be assembled and brought into the land to study, scrutinize, and report. The proposal to send such a Commission to Palestine is a Zionist proposal. No time will be lost in setting this Commission to its task. The personnel of the Commission is to be of a character that will command universal respect and acceptance of its findings. It will examine the work accomplished, it will also prepare plans and projects to guide us for the future. Upon the foundation of the report of this Commission will arise that co-operation of all Jews for which it has been my task to labor persistently and unremittingly and, as the great leader of American Jewry, Mr. Louis Marshall has expressed it, Palestine will become the affair of the entire Jewish people.

In the meantime, we must not lose sight of the urgent problems of the immediate present. I cannot leave these shores without a last word of hearty appreciation

for the never-flagging devotion and effectiveness which the Zionists of America, the rank and file as well as the leadership, are laboring to meet the great problems that have arisen. Let them never cease in this devotion, utilizing the instrumentality of the United Palestine

Appeal and other instruments for the solution of these problems. I take my leave of them inspired with the hope that they will make possible the speedy solution of the present emergency and that a new chapter of Jewish achievement in Palestine is about to be written.

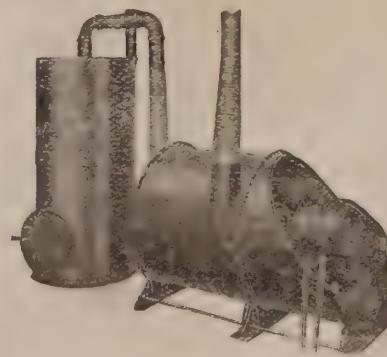


Professor Albert Einstein, the world-famous scientist, visited Boston as a member of the Weizmann-Einstein Zionist Commission to America in 1921. In the above, Professor Einstein is shown with the distinguished scholar, President A. Lawrence Lowell of Harvard, who received him in the name of the great university. Professor Einstein then made a brief and brilliant address in German at the Harvard Union where he urged the students to devote themselves to truth despite all political strife.

Life is a process of becoming ever more conscious of God and the universe. Death is a process of losing consciousness of Life, physical, emotional, mental and spiritual, but at this point one again is agreeably surprised to find God.

Every element in the universe is either active or latent in every being. Our individuality is the variety and the differing degrees in which these elements are assorted in our make-up.

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Notable Communal Figures



ALBERT HURWITZ

President of the Associated Y. M. and Y. W. H. A. of New England; one of the most outstanding figures of our community, he has been identified with communal activities since his boyhood. Ever a staunch Zionist, he has done splendid service as president of the Keren Hayesod.



JACOB L. WISEMAN
President, Boston Y. M. H. A.



A. A. ROSENBUSH

One of Boston's leading Jews. Beloved by all, was first chairman of the famous Beth Israel Hospital Campaign.



E. J. BRODY

Prominent in the work of the Beth Israel Hospital, and well known for his general philanthropy.



MRS. ALEX. W. BURMON

Actively engaged in Zionist work, notably Hadassah. In the recent United Palestine Appeal, Mrs. Burmon gave all her time gratis to the Cause.



MRS. S. GOLDSTEIN

President of the Sisterhood of Temple Mishkan Tefila; active in social and charitable work.



MORRIS FEINBERG

Prominent as communal leader, he takes an active interest in all phases of Jewish philanthropy by giving himself and influencing others to give.



SAMUEL L. DANA

Formerly president of the Home for Jewish Children. He is active in the charitable endeavors of our community; he is also president of the Theodore Herzl Club of Boston.



MRS. S. W. MYERSON

President of the Boston Unit of Hadassah; devoted with heart and soul to Zionist work among the Jewish women, particularly in behalf of Hadassah hospital work in Palestine.



MRS. MOE LEVIN

For thirty years president of the Ladies' Aid and Fuel Society; an outstanding public-spirited Jewess with a long career of social and charitable service.



MRS. OSCAR GROSBERG

Prominent among the devoted workers for the Beth Israel Hospital.

The Hebrew Calendar

5687 (1926-1927)
5691 (1930-1931)

5687—1926-27

1927

Rosh Chodesh Shebat	Tuesday, January 4
*Rosh Chodesh Adar	Thursday, February 3
*Rosh Chodesh Ve Adar	Saturday, March 5
Purim	Friday, March 18
Rosh Chodesh Nissan	Sunday, April 3
1st Day Pessach	Sunday, April 17
7th Day Pessach	Saturday, April 23
*Rosh Chodesh Iyar	Tuesday, May 3
Lag b'Omer	Friday, May 20
Rosh Chodesh Sivan	Wednesday, June 1
1st Day Shabuoth	Monday, June 6
*Rosh Chodesh Tammuz	Friday, July 1
Fast of Tammuz	Sunday, July 17
Rosh Chodesh Ab	Saturday, July 30
Fast of Ab	Sunday, August 7
*Rosh Chodesh Ellul	Monday, August 29

5688—1927-28

1927

Rosh Hashonah	Tuesday, September 27
Yom Kippur	Wednesday, October 6
1st Day Succoth	Tuesday, October 11
Shemini Atzereth	Tuesday, October 18
Simchath Torah	Wednesday, October 19
*Rosh Chodesh Cheshvan	Thursday, October 27
*Rosh Chodesh Kislev	Friday, November 25
1st Day Chanukah	Monday, December 19
*Rosh Chodesh Tebeth	Sunday, December 25

1928

Fast of Tebeth	Tuesday, January 3
Rosh Chodesh Shebat	Monday, January 23
*Rosh Chodesh Adar	Wednesday, February 22
Purim	Tuesday, March 6
Rosh Chodesh Nissan	Thursday, March 22
1st Day Pessach	Thursday, April 5
7th Day Pessach	Wednesday, April 11
*Rosh Chodesh Iyar	Saturday, April 21
Lag b'Omer	Tuesday, May 8
Rosh Chodesh Sivan	Sunday, May 20
1st Day Shabuoth	Friday, May 25
*Rosh Chodesh Tammuz	Tuesday, June 19
Fast of Tammuz	Thursday, July 5
Rosh Chodesh Ab	Wednesday, July 18
Fast of Ab	Thursday, July 26
*Rosh Chodesh Ellul	Friday, August 17

5689—1928-29

1928

Rosh Hashonah	Saturday, September 15
Yom Kippur	Monday, September 24
1st Day Succoth	Saturday, September 29
Shemini Atzereth	Saturday, October 6
Simchath Torah	Sunday, October 7
*Rosh Chodesh Cheshvan	Monday, October 15
*Rosh Chodesh Kislev	Wednesday, November 14
1st Day Chanukah	Saturday, December 8
*Rosh Chodesh Tebeth	Friday, December 14
Fast of Tebeth	Sunday, December 23

1929

Rosh Chodesh Shebat	Saturday, January 12
*Rosh Chodesh Adar	Sunday, February 11
Purim	Tuesday, March 26
Rosh Chodesh Nissan	Thursday, April 11
1st Day Pessach	Thursday, April 25
7th Day Pessach	Wednesday, May 1

*Rosh Chodesh Iyar	Saturday, May 10
Lag b'Omer	Tuesday, May 28
Rosh Chodesh Sivan	Sunday, June 9
1st Day Shabuoth	Friday, June 14
*Rosh Chodesh Tammuz	Tuesday, July 9
Fast of Tammuz	Thursday, July 25
Rosh Chodesh Ab	Wednesday, August 7
Fast of Ab	Thursday, August 15
*Rosh Chodesh Ellul	Friday, September 6

5690—1929-30

1929

Rosh Hashonah	Saturday, October 5
Yom Kippur	Monday, October 14
1st Day Succoth	Saturday, October 19
Shemini Atzereth	Saturday, October 26
Simchath Torah	Sunday, October 27
*Rosh Chodesh Cheshvan	Monday, November 4
*Rosh Chodesh Kislev	Tuesday, December 3
1st Day Chanukah	Friday, December 27

1930

Rosh Chodesh Ab	Wednesday, January 1
*Rosh Chodesh Tebeth	Friday, January 10
Fast of Tebeth	Thursday, January 30
Rosh Chodesh Shebat	Saturday, February 28
*Rosh Chodesh Adar	Friday, March 14
Purim	Sunday, March 30
Rosh Chodesh Nissan	Sunday, April 13
1st Day Pessach	Saturday, April 19
7th Day Pessach	Tuesday, April 29
*Rosh Chodesh Iyar	Friday, May 16
Lag b'Omer	Wednesday, May 28
Rosh Chodesh Sivan	Monday, June 2
1st Day Shabuoth	Friday, June 27
*Rosh Chodesh Tammuz	Sunday, July 13
Fast of Tammuz	Saturday, July 26
*Rosh Chodesh Ellul	Sunday, August 3
Fast of Ab	Monday, August 25

5691—1930-31

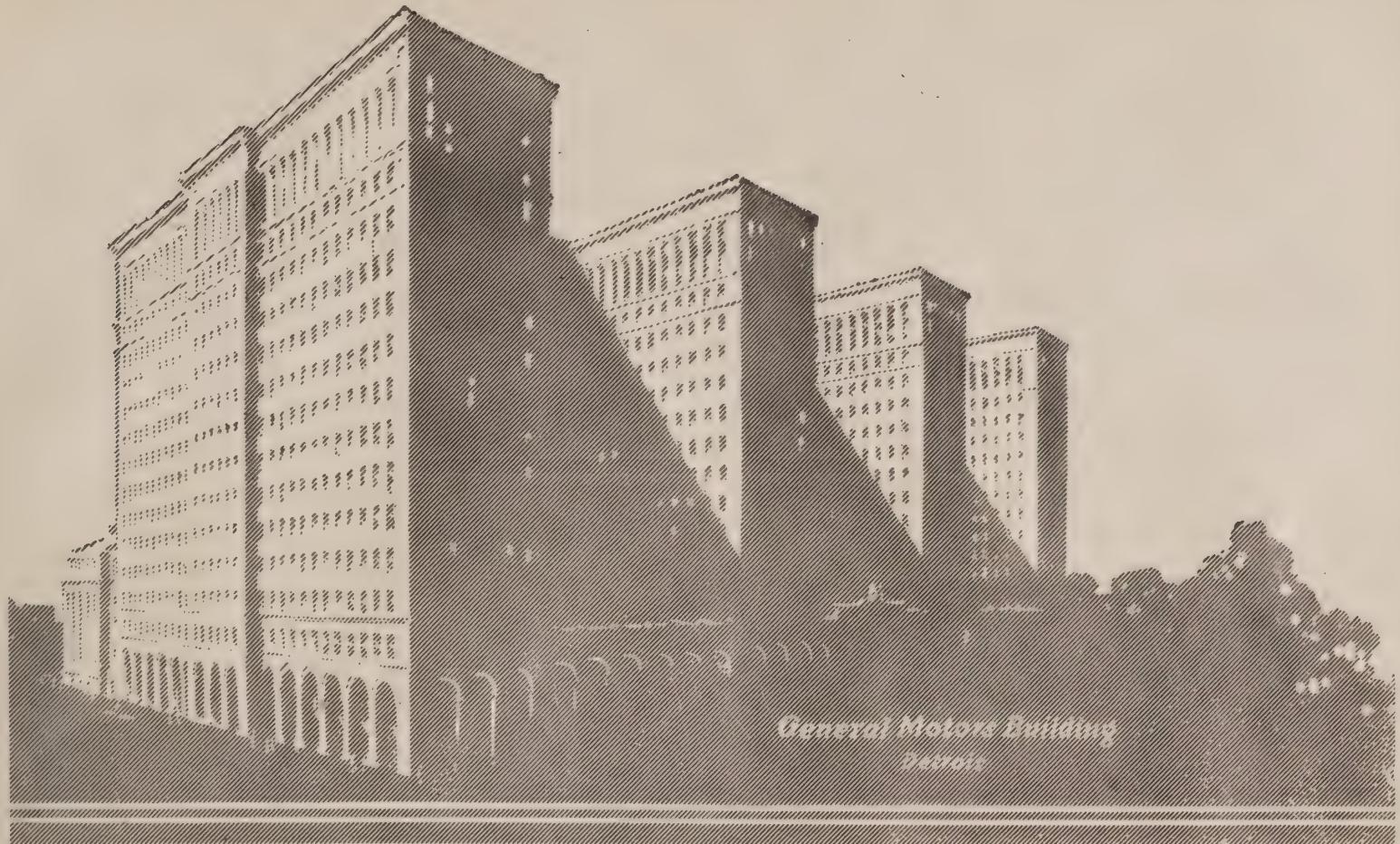
1930

Rosh Hashonah	Tuesday, September 23
Yom Kippur	Thursday, October 2
1st Day Succoth	Tuesday, October 7
Shemini Atzereth	Tuesday, October 14
Simchath Torah	Wednesday, October 15
*Rosh Chodesh Cheshvan	Thursday, October 23
*Rosh Chodesh Kislev	Friday, November 21
1st Day Chanukah	Monday, December 15
*Rosh Chodesh Tebeth	Sunday, December 21
Fast of Tebeth	Sunday, December 30

1931

Rosh Chodesh Shebat	Monday, January 19
*Rosh Chodesh Adar	Wednesday, February 18
Purim	Tuesday, March 3
Rosh Chodesh Nissan	Thursday, March 19
1st Day Pessach	Thursday, April 2
7th Day Pessach	Wednesday, April 8
*Rosh Chodesh Iyar	Saturday, April 18
Lag b'Omer	Tuesday, May 5
Rosh Chodesh Sivan	Sunday, May 17
1st Day Shabuoth	Friday, May 22
*Rosh Chodesh Tammuz	Tuesday, July 2
Fast of Tammuz	Thursday, July 2
Rosh Chodesh Ab	Wednesday, July 15
Fast of Ab	Thursday, July 23
*Rosh Chodesh Ellul	Friday, August 14

*—Also observed the day previous as Rosh Chodesh



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*--to have
no equal!*

New Phone

Roxbury

1300

New Phone

Roxbury

1300



KID MOXIE

THE NEW 7 OZ. SINGLE DRINK SIZE

We have moved all departments from Haverhill and Beverly Streets where we have been located for more than a quarter of a century, and where during the busy months of the year we moved hundreds of carloads of Moxie and empties in and out, to the new Moxieland, corner Heath, Parker and Bickford Streets. We have therefore established a new telephone number, Roxbury 1300. The provision for ten trunk lines and connections through our private exchange to all departments, enables our customers to phone their orders direct from all parts of the United States.

Naturally we are proud of Moxieland as it is in a way the realization of a vision aimed at for years. Its consummation into an actuality and to a degree that we feel is unsurpassed and in keeping with what our friends would expect the pinnacle of maintaining Moxie in a class by itself, is certainly gratifying.

We are proud to show everyone through Moxieland—no invitation is necessary—everybody welcome.

The great success of this realization has made us determined to do better and bigger things and to reach and supply the many communities throughout the United States which heretofore we have been unable to care for.

It will probably be interesting to our millions of friends to know that Moxieland in its visualization and consummation, is due to the combined efforts, ideas, suggestions, recommendations and physical as well as mental work of its loyal Moxie Associates. The examination, selection, installation, etc., of its automatic, mechanical and unique devices for manufacturing, handling, etc., covers, we believe, the best of everything from every quarter. The only standard has always and will always be THE BEST. We appreciate beyond measure that in reaching the high standard which Moxie has obtained—as we feel, in a class by itself—has been the result of the loyal support and co-operation of our thousands upon thousands of dealers and our millions upon millions of drinkers, and were it possible, we would like to personally meet each one and extend to them our thanks and appreciation, but of course we realize this is impossible.

May our millions of friends of jobbers, dealers and Moxie users and lovers to whose attention this comes, again accept our most humble thanks for enabling us to reach this high pinnacle and that high type of distinctiveness—"In a class by itself," by taking upon themselves this assurance:

YOU HAVE MADE US WHAT WE ARE

Remember the address. Remember the telephone number. Have in mind that we now have all sizes—the old family size, 26 ounce; the new "Kid Moxie" single drink size, 7 ounce; the club, hotel, private banquet size, the 16 ounce. Have in mind that Moxie jobbers are the most alive, most up-to-date and of the type that believes that the other fellow is always right, always on the job, determined to give you 100% service and more if possible. Therefore, in view of the fact that there is something new on in the nature of a Moxie G Deal in which the Detail Dealer is very much interested, may we ask that they get in touch with their jobber by phone, wire or letter, that they may take advantage of this Deal.

Thanking you for your wonderful patronage and assuring you that we shall be delighted to have the opportunity of thanking you in person, believe us,

The New Moxie Carrying Bag. Very truly yours,
exclusively a Moxie Feature, THE MOXIE COMPANY,
Holds Six Kid Moxies.

By F. M. Archer.



ALL SIZES NOW—26-oz. Moxie for the whole family.
16-oz.—at your club or hotel, and 7-oz. Kid Moxie, the
new single drink size; in the Moxie Carrying Bag.



